

the p[er]p[et]rator & pardon to
the p[er]p[et]rator James in Spayne Whiche
Was the yere of grace a thousand. CCCC. lxxij. Thene
I determyned me to take that voyage & shipped from souz
thampton in the moneth of Iupll the said yere. And so
sayled from thens til I come in to the Spaynyshe see there
lacking syght of alle landes the Wynde beyng good and
the weder faye. Thene for a recreaon & a passyng of tyme
I had delyte & axed to rede some good hystorie And amon
other ther was that season in my copanye a worshipful gen
telman called Robt de Bretaylles. Whiche gretly delited

for the dyspensation
and pardon. And also for the great
I founde there of Worshippful folkes, With Whom it was sit-
tyng I shold kepe good and honest companie, yet ne-
uertheles it rested styl in the despyrous fauour of my myn-
dest entendynge, vtterly to take therewith gretter acqweyn-
taunce at som other conuenient tyme. And so remays-
nyng in that oppynyon after suche season as it lysted the
kynges grace comaunde me to geue myn attendaunce vpon
my lord the Prince, and that I was in his seruyse, When
I had leyser I looked vpon the sayd booke. And at

the last concluded in my self to traſſlate it in to the englyſſh
tonge, Whiche in my Jugement Was not before. Thynkyng
also ful neceſſary to my ſaid lord the Underſtādyng ther
of. And leſt I coude not at al tymes be ſo wele occupied
or holde ſtill in ydoleneſſe, Whan I myght now and then
I ſelle in hande With all And drewe both the ſentēce and
the Wordes as nygh as I coude. Neuerthles I have ſeyn &
herde of other of the ſame bookes Whiche difference and be
of other importaunce. And therefore I drede that ſuche as
hold liſte to rede the traſſlacion & have veray intelligence
of any of thoos bookes, eyther in latyne or in frenſhe ſholde
fynde errours in my Werke. Whiche I wold not afferme
cauſe of the contrary. But allegge the deffaulte to my
Uncompyng, With the dyuerſytees of the bookes, humbly
deſpyryng the reformation therof With my excuse, and the
rather ſyn after my rudenes not expert. I in my maner ſolo
Wed my coppe and the ground I had to ſpeke vpon, as
here after enſieble.

This image is a severely degraded scan of a document page. It is characterized by extreme high-contrast noise, with a background of white and black speckles and streaks. Faint, illegible horizontal lines of text are visible across the page, suggesting a multi-line document. A small, dark, irregular shape is visible near the top center.

Sedechias Was the first Philosophie by Whom
through the Wil and pleaser of oure lord god
Sapience Was vnderstande and labes recey-
ued. Whiche Sedechias saide that every crea-
ture of good beleue ought to haue in hym sixtene vertues
The first vertue is to drede and knowe god and his
angellys The seconde vertue is to haue discrecion to dis-
crene the goode from the badde and to vse vertu and fle
vices The thride vertue is to obeye the kyniges or princes
that god hath ordeygned to reygne vpon hym and that
haue lordship and power vpon the people The fourth
vertue is to worship hys fadre & hys modre The fyfthe
vertue is to do Justely and truly to every creature after
his possibilitie The sixthe vertue is to distribute his al-
mes to the pover people The seuenth vertue is to kepe
and defende straungers and pilgrymes The eyght
vertue is to bynde and determine him self to serue our lord
god The nynthe vertue is to eschewe fornicacion The
tenthe vertue is to haue pacience The eleuenth vertue
is to be stedefast and true The twelfthe vertue is to
be peafible and attemperate and shamfast of synne The
thertenthe vertue is to loue Justice The fourtenthe ver-
tue is to be liberal and not couetous The fyfteenth ver-
tue is to offre sacrifices to our lord god almyghty for the
benefices and graces that he sheweth hym dayly The
sixtenthe vertue is to worship god almyghty and to put
hym hooly in his protection and defence for resistance of the
infortunites that dayly falles in thys worlde The saide
Sedechias saide that right as it apperteineth to the lepeop

to be subgect and obbeissant to the Royal mageste of thair
kyng or pryncce right so it behoueth their kyng or pryncce to
entende diligently to the Wele and gouernaunce of hys
people, and rather to Wil the Wele of them than his owne
propre lucre. For by similitude ryght so is the kyng or the
pryncce With hys people, as the saule With the body. ¶ And
sayde Sedechias, if a kyng or a pryncce enforce hym self
to gadre money or tresor by subtyl exortacion or othex vnder
We meanes he ought to knowen he doth amysse, for suche
tresor may nat by gaddred wythoute the sequele be to hys
daunger or depeopulacion of hys Royaume or countrey.
¶ And sayde Sedechias, if a kyng or a pryncce be ne
gligent and sloughful and take no hede to serche and
enquere the disposicion and workis of hys ennemyes, then
tent wyl and dedis of hys subgettyes he shal not be long
in surete in his royaume. ¶ And sayde Sedechias the peo
ple is fortunat and happy that haue a goode and a virtu
ous kyng or pryncce discrete and wyse in sciences. And
myghyl az the people infortunat whan any of thyes thynges
lak in their kyng or pryncce. ¶ And sayde Sedechias
if a kyng or a pryncce for slouthle leue to do any of the lytil
thynges that hym ought, and is ordeygned he shulde
execute lightly after he leueth greter vndon and soo conse
quently he may lese alle, ryght as a litil sekeneffe or hurt
wythoute it be sone and wele remedied, may cause the dis
truction of alle the hole body. ¶ And sayde Sedechias
if a kyng or a pryncce byleue the fayre wordes and flate
ryngis of hys ennemyes haupnyng noo respect to theyr wer
kis it is meruaylle but the sayd kyng or pryncce therby

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foðeþnly take harme ¶ And sayd Sedechias. It appar
teþgneth to a kyng or a pryncē to enfourme hys sone in
vertue and science and holbe he shal gouerne hys lande
astir hym holbe he shulde be right wis to hys people + holbe
he shulde loue and haunte hys knyghtes not sufferynge
them to vse to mykel huntynge nor other Idelnesses but
instructe hym to haue goode eloquence and to escheue alle

vanitees ¶ And sayd Sedechias It apparteygneth to
a kyng or to a pryncē. if he wol haue any nygh seruant
first to knowe hys guydynge and condicions and holbe
he gouerneth hym self in hys house and amongis hys
fellawes + and if he vnderstande hym of goode condicion
and gouernance haupng pacience in hys aduersite retye
ne and take hym than hardely. And ellis to be ware
of hym ¶ And sayd Sedechias if thou haue a fery

true frende that loueth the wele thou ought to take hym mo
re in thy loue and fauour + than any of thy kennesmen des
syrng thy deth for to haue the successions of thy goodis

¶ And sayd Sedechias commonly euery resemblance
deþteth other ¶ And sayd Sedechias he that wol not
be chastysed by fayne and swete wordes + ought to be correc
ted by sharp and harde correction ¶ And sayd Sedechi
as the grettest riches is satisfacciō of the herte And said
he is not riche to whom riches lasteth not / ne whan they
may be lightly taken a waye / But the best riches is that
thing that dureth perpetuelly ¶ And sayd Sedechias the
obeissauce don by loue is more ferme than that that is don
by myght or drede ¶ And sayd that experyence is a goode
chastisement ¶ And sayd the lokynge vpon the ende of

the Worke / yf it be good & yeueth hope to the benyngnyng
¶ And saide / that goode renōmee and fame is right prof-
fitable in this Worlde / the dedes therof auaieth in the other
Worlde ¶ And saide / it is better a man to holde his peas
than to speke myche to any ignorant man / and to be a lone
than to be acompayned With euill people ¶ And saide When
a kynge or a prince is euill tacked and vicious / better is
to thaim that haue noo knowlege of him than to thos that
be grettest maisters in his house ¶ And saide / better is a
Woman to be bareyn than to bere an euill disposid or a
Wikked childe ¶ And saide / the companie of a pure Wises
man is better than of a riche ignorant that beneth to be
Wise by subtiltee ¶ And saide / he that offendeth god his
creator & by grette reason he faileth to other ¶ And saide
bileue not in him that seith he loueth and knoweth troth
and doth the contrary ¶ And saide / the ignorante men
wol not absteyne them from their sensualitees but loue their
lif for their pleasance / What defence so euer be made vnto
theym / right as children enforce them self to ete swete thyn-
ges / and the rather that they be charged the contrarie / but
it is other Wises With Wisesmen for they loue their liues but
onely to do goode deddis / and to leue Idelnesse & the delecta-
cons of this Worlde ¶ And saide / howe may be copared the
Werkes of them that entende the pfection of the goode thyn-
ges perpetuel / to thaim that wol but their delices trasptory
¶ And saide that the Wises men bere their greues & sorowes
as they were swete vnto them / knowing their trouble paciētly
taken / the ende therof shal be to their merite ¶ And saide that
it is profitable & goode to do wele to them that haue deserued it

And that it is euill don to do Wele to thaim that haue
nat defezued it / for all is lost that is geuen vnto them /
right as the reyne falleth vpon the gnel ¶ And said he is
happy that vsith his dayes in doyng couenable thinges / and
takith in this Worlde but that / that is necessarie vnto him
and may not forbere / Applying him self to do good dedes
& to leue the badde ¶ And said aman ought nat to be de
med by his Wordes / but by his Workis / for comenly Wordes
ben Rayne / but by the dedes is knowen the harme or the prouf /
fit of euery thing ¶ And said Whan that almes is distri
bute to puer indiget peple / it proffiteth as a good medicine
couenably geuen to them that be seke / but the almes geuen
to the not indiget is a medicine geue without cause ¶ And
said he is happy that Withdraueth his ere & his eye from
alle vyle thinges ¶ And said the most couenable dispen
ce that eny man may make in hys lyf / is hit that is sette
in the seruiçe of god / & in good Workis + And the second is
that is sped in necessarie thiges that may nat be forborne
as mete drinke clothynge / & for remedies ayenst sikenesse &
the worst of all is that is dispended in syn & euil Workis .

Hermes Was borne in egypte + and is as mykyl
to say ther as mercuri / & in ebreu as Enoch / Whiche
Was sone to Jareth the sone of Matusale / the sone
of Malaleel / the sone of Caynan / the sone of Enoes sone
of Seth sone to Adam / And to fore the grete flood / called
Noes flood After that Was there another litil flood / Whiche
drowned / but the contre of Egipte onely afore the Whiche
the saide Hermes departeth thens + and Went through alle
landes tyl he Was four score yere olde and +ij+ And With

him hadde lxxij. perſonnes of diuers tonges Whiche alweye
ſtered and exhorted the people to obeye our lord. & edified
Cvny. townes Whiche he fulfilled With ſciences. And Was
the firſt that fonde the ſcience of ſcoles. & eſtabliſhed to the
people of every clymat lawes couenable and apparteig-
nyng to thair opinions. to the Whiche hermes the kynge in
thoo dayes gaf grete audience and obeiffaunce in all thair
landes and ſo did the inhabitants of the Iſles of the ſee he
conſtreyned them to kepe the lawe of god in ſaying trouth to
diſpiſe the Worlde to kepe Juſtice. to Wymie the ſaluacion in
the other Worlde. he commaunded orifons & praiers to be ſaide
and to faſte every Wyke oon day + to deſtroye the ennemyes
of the lawe to geue almes to the puer goddis people. that is
to ſay. to the feble and Impotent. he commaunded that worke
fleſſhe and camelys ſholde be eten. and ſuche ſemblable me-
tes. and commaunded them expreſſely. that they ſhulde kepe
them fro pariury. he ſtabliſhed many feſtis at certain ſea-
ſons. and ordeigned alſo diuers perſones to offre ſacrifices
at the riſing of the ſonne. and ſom other at the firſt newe
moone. and at the coniunction of the planettes. & alſo Whan
the planettes entre in to their houſes. and Whan they aſcended
and Whan they diſcended. The ſacrifices Were of many
thinges. that is to ſay of roſes. of flours of greynes of
Wheate. of barley. of frutes. of grapes. of licours. of
Wynes. And the ſame hermes ſaide. that it Was noo
Recompence ſufficient. to thanke god onely for the good
he hath ſent vs. And ſaide. O thou man yf thou dre-
deſt god. Wele. thou ſhuldeſt neuer falle in to the patthes
that bringeth man to harme. And ſaide. make not

your clamours to god as Ignorantes ful of corrupt Wil
fulnesse. and be not inobedient vnto oure lord god + nor
trespassours to hys lawe. And Wyl noon of you do to your
felowe + other wyse than ye wolde be don to. but be concordant
and loue to gyders + vse fastyngis and orisons in pure
and clene Willes. constreynne you to do goode dedes humbly
and Withoute pryde in suche manere as of your Werkes
may growe good fruytes + and kepe you oute of the com-
panyes of theues of fornicatours. and of thos that vse
euil Werkes. And sayd kepe you that ye be not pariu-
red and let trouth be alwey in your mouth. and swere
not but ye and nay. enforce you not to cause them
swere that ye knowe Wil lye lest ye be parteners to theyr
pariury. put your trust in god that knoweth alle secretes
and he shal Iuge you in equite. at the grete day of Iuge-
ment When he shal geue remuneration to the goode for theyr
goodnesse and punyssh the euil for theyr Wykkydenesse.
And sayd ye be certain that the redemptour our lord. is
the gretest sapience. and the gretest dilectacion that one
ought to haue. of Whom alle goodnesse cometh. & by Whom
alle the patis of Witte & vnderstādyng ben opened And
god that hath loued his seruātis hath geuen them discreci-
on & hath establisshed prophetes & propheters. & ministres
fulfilled With the holy goost by the Whiche he hath many
festely shewed vnto them the secretis of the lawe & the trouth
of the sapience to entente that they shuld eschue al errours
& applye them to all good dedis. And said vse sapience
& folowe the lawes. be merciful. and garmyshe you With
goode doctrines thynk & loke wele vpon your Werkes Without

hasting you to mykylle & in especial Whan ye shal pumiss
misdoers and yf ye vse any manere of thinge likly to synne
be not shamefaste to Withdraue you therfro/and to take
penaunce for the same/for to geue othex exemple. for yf it be
not pumissed in this Worlde it shalbe at the grette day of
Jugement and suche shalbe tourmented With grette peines
Whitoute ony pyte taken vpon them ¶ And saide/correcte
you by your self and folowe the wise men leynng of hem
good vertues/& lette all your desire be/to wyne goode renou
mee and fame. employe not your tyme and your mynde in
falshe nor in malice ¶ And seide loke ye sette noo bay
tes to the nopsaunce of any body. nor that ye seke thaire
hurtes by cautelles or sotilties. For suche Workes wol
not be hidde. but at the last they wol appere ¶ And saide
constreynye you to amere the loue of god and of your feith
vnto sapience. and yf ye do so all your lyf. it shalbe to
you agrete prouffitable Wymynng. and of that nobel vertue
shal come vnto you gretter benefices. than yf ye sholde assē
ble grette golde and siluer or othex tresours not durable. for
it shalbe to you a grette richesse in the othex Worlde that neuer
shall haue ende ¶ And saide. be al one Within and With
oute in that ye shal speke. & beware that your Wordes be not
contrary to the thoughtis of your hert ¶ And saide humble
and obeie your self to your kynge and your princes. and
Worship the grette ministres vnder them. loue god & trouth
& geue true counsaile to that entent ye may the more hoollly
With your good penaunce be in the Waye of saluaciō ¶ And
saide. yelde loug vnto your lord as wele in your tribulacion
as in prosperite in your pouerte as wele as in your richesse

¶ And saide ye shal bere hens non other thingis but your
Werkes/and therefore/ be Ware that ye Juge not Vniustly
and desire rather to haue pouerte in doing good dedes/ than
richeesse in syn/ for richeesse may soon be lost/ and good dedes
shal euer abyde ¶ And said be Ware of to mykyl laughynge
and molyng any persone/ all be it/ ye perceyue in him any
foule or euil tache + yet rebuke them not dishonestly + but
thinke that god hath made you all of one matere & might
a made you as euil as he/ Wherefore ye ought to thanke hys
goodenesse/ that hath shewed you suche grace/ and hath kept
you from myschance in the tymes past and present ¶ And
pray him of his merci he wol so kepe you forth ¶ And said
if it fortune þ the enemies of your feith wil dispute with
you/ by diuerse & sharp sayngis/ answer them in swetenesse
& in humylite prayng god to be of your counseile/ & that he
wil addresse all his creatures to the goode feith for their
perpetuel saluacion ¶ And said be silent in counseil and
be wel Ware + what ye speke afor your enemies lest ye resem
ble him that seeketh a rodd to be betyn with all ¶ And saide
ye may not be Juste withoute the drede of our lord god/ by
Whiche ye atteyne helpe of the holy gost that shal open you the
gates of paradise/ Wherin your saules shal entre/ with thos
þ haue deserued everlastig lyf ¶ And said eschewe the compa
ny of thos that loueth you not of euil peopel of drunken men
& of ignorauntis ¶ And whan ye thynke any good thought exe
cute it & ye may incontynēt lest ye be let or withdrauen ther
fro by any synistre or euil tēptacion ¶ And said haue no enuie
though thou se any prosperite com to an euil man/ for his
ende shal not be goode ¶ And saide + make your children

lerne goode in their youthe or they falle to malice, and so ye
shal not synne in them ¶ And saide, Worshipp and pray
to our lord with a clene wil & adresse al your desires to him
and he shal helpe & enhance you. What part so euer ye go, &
subdue your ennemyes vnder you ¶ And saide, When ye
wil faste, make first clene your saules of al filthe, that your
fasting may com of pure hert. Without eny euill cogitations
Whiche god reputeth vile, and as ye ought to abstene your
self from metis, so ought ye to abstene frome synne, for it
satisfieth not to spare metes, and do euill dedes ¶ And
saide, in your yonge age visite our lordes houses and lette
al your orisons be in swettenesse & humilite without pom-
pes or pride. And When ye be mooste meke in your houses
with your folkes, haue in remembrance our lordes poure in-
digent people, and departe vnto them your almes ¶ And
saide, geue conforte to prisoners, to them that be in sorowe
and trouble, kepe the seke, clothe the naked, geue mete to the
hungery, drinke to the thursty, harborowe pilgrimes make
satisfacion to your creditours, and patiently suffre the In-
iuries that ben don vnto you ¶ And saide, discomfort nat
them that ben in affliction but helpe them with swete and
pleasaunt wordes And if it be suche as affore haue hurte
you benignely for geue it them, satisfying you with the
peyne that they suffre ¶ And saide, enforce your self to win-
ne frendis, & than first proue them as ye put to moch truste
in them, lest it be to poure hurt, and that after therof ye res-
pente you ¶ And saide, he that god exalted in this worlde
ought to take no pride nor dayneglorie in hit, nor repete
him self gretter than con of his felawes for god hath made

riche and pure of oon creatiō through Whiche all be egall
¶ And saide Beware that in your Ire or Indignation ther
escape out of your mouth noo foule wordes. for it is dishon
nestie and engendreth hate. it is not conuenient for hym
that wil haue science + to seke it by mede or for money. but
onely by delectaciō and bycause it is more precious than
other thinges ¶ And saide that kynge is good and no
ble / that causith in his Royame goode lawes to be kepte &
mainteyned. and the badde to be layde downe ¶ And said
largesse and liberalite is knowen. Whan a man is in neces
site & pouerte. & pacience. Whan oon hath power to Iuge and
be auenged ¶ And saide. he that worshipped the Wyse men
loueth Justice. and doth goode dedes. and enforseth hym
to Wyse sciencis and goode condicions and therefore he
shal finde that that liketh hym in this Worlde or in the other
¶ And seith. he is vnhappy both here and there that hath
witte and wol lerne noo science ne doctrine ¶ And saide
he that wol not teche that that he vnderstodeth in science &
goode condicions. he shal be partenar to the Ignorance of
froward folke ¶ And he that denyeth to teche science to him
that it is couenable vnto. he ought to be depriued of his be
nefice in this Worlde. but ther is noone that doth so saue
Ignorant folkis. Whiche comonly been enuious froward
and il willed ¶ And saide. liberalite and largesse is
bettir in science than in richesse for the renomme of a Wyse
man abideth. and the richesse abideth nat. ¶ And a man
ought not to offende nor hate him / that hath trespassed
vnto hym. but ought to do goode ayenst harme for the Wer
kes of the Wisesmen is preued in. in. thinges that is to

seye to make his ennemye his frende / And to make the
rude connyng / And to reforme the euyl disposed vnto
goodnesse ¶ And sayd / He may be callyd good when
other fare the better for his goodnesse ¶ And sayd he that
loueth the wele of his neyghbour as his owne ¶ And sayd
de That grete science prouffyteth litil to a couetous man
But litil science prouffyteth moche to him that Withdra-
weth his courage from couetise ¶ And sayd / That the
lyff may be resembled to the fleyng of an arrowe / And
the deth is like the lyghting therof ¶ And sayd / It ys
more weyghty and better to haue pytie vpon the foole than
vpon the Worldely Wyseman ¶ And sayd / He that hol-
deth hym not satysfied with that that god had sent him
Deseruethe not to haue more ¶ And sayd / A reporter
or a contraryer of talys comonely / other he lyeth to him
that he telleth them / or he is fals to thos that he hath seyd
it of ¶ And sayd derysion and scornynge putteth away
and wasteth leue as the fiere doth the browde ¶ And sayd
de The enuyous man is frendely to him that is present / &
in his absence is his ennemy / and so he weth him his fren-
de by worde / and ennemy by dede ¶ And said / An enuious
man serueth of noght but to dispraise alle other ¶ And
sayd he is right sure that feleth him self withouten gilt / &
is in none surete that wol not knowe his owne gilt ¶ And
sayd / Beware obeye not vnto couetise for when ye wold
it wol not obeye vnto you ¶ And sayd / He that yueth
good cōseill to othre folkis / begynneth to do prouffyt to
him self / & Was asked of the said hermes What it was that
moost letted & troubleth man / he answered / Ire & enuie / after

they asked hym Wherfore the Wiese man stode more atte pa-
 tes of the riche man than the riche man atte pates of the
 Wiese man. And he answered. the Wiese man knoweth
 the prouffit of the riche. & the riche knoweth not the prouffit
 of the sciencial Wiese man. And saide he that hath Witte
 and discrecion and knoweth it not in dede resemblith the
 tree that beareth noo frute. And saide he is Wiese that
 knoweth Ignorance and he that knowith it not is igno-
 rant. and he that knoweth not him self. howe sholde he
 knowe or deme another. And saide ther be .ij. manere of
 men the oon seketh and can not finde the other findeth and
 can not profite. And saide sapience is like a thinge fal-
 len in a Watre. Whiche can not be founde. but by them that
 wol serche and fette it from the bottom. And saide With-
 oute chastite. a man can not be verry parfightly Wiese. and
 Withoute Witte he may not be parfight in science. And
 saide discipline is the ornament of Witte. With the Whiche
 euery man ought to enriche himself. And saide it is not
 honeste to chastise a man afore all folkis. rather a part
 And saide Whan a man often excuseth himself his
 knowen gilt. it causith his errour the more to be remembred
 And saide the Ignorant persone is but litil. al be it
 he be old. and the Wiese is moche. al be it he be yonge
 And the Worlde dispraiseth now a days thos that afore
 it was wont to worship. and the erthe wasteth and eteth
 them that afore it was wont to noryssh and fede. And
 saide the folc is knowen by his wordis. and the Wieseman
 by his werkis. And saide ther be felbe folkis enuios of a dede
 man. but ther be many that wol lye vpon them. And saide

be mery and gladd and It suffyseth to angre the nypous
 man. And thez Was ased of the sayd hermes, Why he ma
 ried him nat he ansuerd he that can not swymme in the
 see alone howe shulde he bere another in his necke swymmig
 And sayd kepe the oute of the company of a Jangler
 Which resembleth to a thyng that semeth good a ferre and
 nygh It is right noght And sayd, He that Wolle do
 euyl at thyn Instance apenst another, Ryght so Wil he
 at his Instance do apenst the And sayd, He that Wil
 preysse the of vertues that ben not in the, and thou reioyce
 hit he may Wele allegge the vices that he seth in the. And
 sayd, Ire troubleth reason, and letteth alle goode Werks
 and furthereth all euyl And sayd he that laboureth in
 that, that may not auayle, leseth therfore that, that myght
 prouffyte And sayd the hurte & the trouble that is don
 caused by euil peple lettith the desyre and Wele of the goode
 And sayd Whan thy frende erreth or mystaketh him apenst
 the, yet as moche as thou may departe not from his amys
 tiee, but assaye the meanes to redresse him And sayd
 Wyse kynde and true is he, that Wil lyghtly forpete the
 errour of his frende And sayd, It is better chastyse
 thy self than lette other do And sayd, The goodnesse
 that cometh of an Ignorant man, Is like therbyes that
 growe on adong hill And sayd an euyl felawe is like
 a tree kyndeled Wherof the one branche setteth the other afiere
 And sayd, The noblest thing that god hath made
 in this worlde is a man, & the richest thing to him is reason
 by the Whiche he kepeth iustice & escheweth synne And said
 the folke Wol knowe in him self no vile thing & the ignorant

fuge pientum

sta conuincim

5

Beneth lightly a thinge he other than it is, and the suspec-
 tious, man maketh many doubttes of that that he knoweth
 ¶ And said a Right recomēdable thinge in heuen and in
 erthe is a true tunge ¶ And said, a king or a prince ought
 nat to geue lordshippes nor auctorites, but to goode & mercif-
 able folkes, And therefore they shuld loue them, as the fadre
 doth his children ¶ And said it sholde suffice a man and
 ought to holde him self recōpensed when his aduerse partie
 required of him pardon And it was asked him what was
 a liberal thinge, he saide to geue siluer to vnknownen men
 for the loue of the knownen men, and to for geue them that
 haue noied him, for the loue of them that haue holpen him
 ¶ And saide the lyf in this worlde is so shorte that ther
 ought none conceyue hate nor wil harme to other ¶ And
 said establissh & ease thyng Ite, With thy pacience, thyng Ig-
 norance With thy sapience, thyng forgetfulnesse, With thyng
 remēbrance ¶ And said it is a goode signe, when a child
 is shamefast, for it sheweth he shulde haue wit ¶ And said
 it is wel don that thou do goode while thou art in prosperite
 for parauēture in aduersite thy power shal lak ¶ And said
 he puttis him in danger, that abideth in a promise, where ther
 is no lord, that woll reuge the Injuries don ther to, where
 ther is noo Iuste Iuge, where ther is no wyse leche, where
 there is non habondant market, and where there is no ren-
 nyng Water ¶ And said it apparteigneth to euery man
 With all his power to seke science, and ther with to fortif-
 fie hym haupnyng a good eye vpon his enemyes, and
 beware he be not reysed to highe in pride by lordship or other
 richesse, his wil his wordes and his dedis alway to be

egall, and so shal god loue him & his succession And
sayd thez may none escape to be atte grete day of Jugemēt
and his helpe shal be there by .iiij. thinges, Discrecion, chas-
tete, and goode Werkes. Alle thinges may be lefte, Saue
goode dedis. Alle thinges may be chaunged, Saue nature
Alle thynges may be redressh and reformed, Saue euil
dedis. Alle thinges may be escheued, Saue deth, and the
sentence of oure lord And sayd, It is no mezuaille
though he be goode, that is not couetous. But It Were gre-
te mezuaylle, If a couetous man Were goode And sayde
The errour of a Wyseman may be resembled to a Crased
shyp, Whiche in drownyng hez self, Drowneith many othez
And sayd, truste is in maner of a bondeship And
mystrust is a libertie And the sayde Hermes correctyng
kyng hamon gaue him this precepte & charge, loke that first
affore all thingis ye loue, drede, and obeie, our lord god
And sayde all men that haue dominacion & lordship vpon
the peple ought alwaye of necessity, to haue .iiij. thinges in
mynde, First to remembre the peple, that be subget vnto him
Secundely al be it that they be in his seruitude, yet ought
he to his powe to kepe them in fraunchyse and libertie and
nat in thraldom, Thirdely Holde his lordship & powe in
this Worlde may not long endure And sayde, o king ha-
mon it behoueth the to kepe thy saule, Right Wylfully in Wyl
and Worde, and thou oughtest not to be slowthfull to the
distruction of the myscreautes, but to constreyne them to
obeie our lord god & desire not to haue eny richesse without
it be rightfully gotten. For thinke verily the peple wol al-
waye obeie to them that do rightfully and wele, & that wol

maynteyne them and there may noo wele be in a Royame
 Witthoute it be habundant of people / for the decay of a Royam
 is fallte of people. And if they With drawe hem / the prince
 is left lorde alone and therefore remembre wele thy dedis
 and estones thinke on thy saule and put in that garison
 all that thou shalt haue nede of in the other World. And
 yf it happen that thou must goo in the Werre in thyn owne
 persone. Beware wele that thy ennemys surprise the not
 by slowthfull sojourning. And When thou goost to
 bataile loke that first thou sollicite and exorte thy people as
 corageously as thou can. and loke that alle thyn habil
 mentis of Werre be redy. and every man set in hys Warde
 and appointed howe they shal fight and sette oute
 And Beware wele that thou be not surprised by thy
 ennemys. for lakke of Wache and good espial. there
 fore multiplie thy scowte Wache and thyn aspries so that
 thou mayst alwaye knowe the gupding of thyn ennemys
 and loke that thou be sure they deceyue the not. And
 When thou shalt commaunde thy folkes to do any thing
 loke secretly whether they haue obserued it after their
 charge or nat. Whiche shall make them drede the more
 to offende the. And When thou shalt commaunde any
 lettres to thy klerke to be made. signe nor scale them not
 til thou haue ouerseen thaim. for many haue ben discey
 ued thereby. Ware thou be not to familpar With them
 that thou knowest not. Vtre not the secretes of thy hert
 but to them that thou haste preued. and knowest true
 vnto the. Gouverne the so Wysely that thy knygh
 tes. and thy people may haue pleasur of the. and gladd

to be in thy company. And delite them to se the rightfull
and of good gouernance. Slepe no more than shal suf-
fise onely for the sustentacion of thy body, and the rest of
thy herte, and extremitie not nor let thy Werkes be but in
right wysenesse and trowth withoute dissimulacion, and
flouthe nor delay not that thou must nedely execute. Sus-
teyne and loue also thoo that be the grete multipliers, that
is to saye the comones that labour the erth, by tyllth and
sowynge seides vpon the same. By the whiche the royaumes
and the people be susteyned, the knyghtehode multiplied
and the houses full of riches. Wherefore suche thinges wol
be grete kept, and cherished. And It behoueth openly
to worship thos that be goode, every man after his discre-
cion condicion and science to that intent. that the people
may so knowe them, and be contuous to alle thos that
seke sciences, to corage them the more to lerne and entende
to studie. so that the royaume or pryncesse may be the bet-
ter for thair conynge. Besyde thy self to punyshe ma-
lefactors, and thos that putteth the in daunger or trou-
ble within thy royaume or lordship. make stryke of their he-
des publicly that othez may take example by them. to a
thiefe lete his hande be stryken of To a robber of the hygh
Waye let him be hanged. that the Waye may be the surer.
Gven the Sodomytes and punyshe the men taken in for-
nicacion after their estate. And the Women in like wyse
Ware the of the Wordes of lyers, and suche punyshe. se the
prysoners ones in a moneth. And Delpure thos that
ought to be delpuered. and geue them of thyn almes pu-
nisse incontinent thos that haue deserued. It. Yet not so


hastily but that they may haue leysir of repentance, and
 that othyr let hym be kept til thou knowe the trowth. We
 thez they be gylty or not. Beware also. Use not thyn ow
 ne counseyle onely. But be auyseyd by men of Age and
 discrecion. And suche as been experyence in many thynges
 And whan thou shalt fynde ony suche Just and rightfyll
 be counseyled by hym. And elles reporte the to the moost
 holsome oppinion of all thy counseyllours. and god shal
 helpe the. ¶ And sayd. He Is noble that usith good
 nesse. And It is a grete goodnesse to vse Justyce and
 chastyte. and to geue lyberally or It be auyd. ¶ And
 sayd. Whan A kyng or a pryncce can nor Wyll restrayn
 ne hys anyll vices & couetise. howe shulde he repress his s
 uauantes. and whan he can not correcte hys propre seruaun
 tis. howe shulde he correcte and gyde alle hys people. and
 specially thos. that ben ferre from hym. Therefore It be
 houeth A kyng or a pryncce fyrst to be lord ouer hym self
 And aftir vpon othyr by ordre. ¶ And sayd. A good
 kyng or a pryncce shulde not be to full of Suspicion for
 It wol make men draue from hym. And also he ought
 not to haue any of that dysposicion in hys house. And in
 especyall. Bakbiteres. Contraryers or Reporters of tales
 For Whan there Is dyspysion or trouble in A kyngys or
 in a prynces house. Ryghtly no good Counseyllours or
 seruauntis wolde abyde there.

¶ He sayd he that can not refrayne his Ire hath no
 power ouer his Witte. And said a Wyse king or a

prince ought not to make comparisons nor dispute in discrecion With a greter and myghtier than he is And said When a kynge or a prince hath conquered and ouer come his ennemyes he ought to maynteyne them in Justice + in goode custumes and liberalite and patience. And so may he make of ennemyes his frendes And said yf a king or a prince assembled an outrageous tresour and dispende it not as it apperteyneth he shal lese both it & his Royaulme And said the people ar to the kynge as the Wynde to a grete fyre. for the more the Wynde is the stronger is the fyre And said a kynge or a prince ought to knowe thos that Wel and truely haue serued him and establishe thos a Route hym self after trowth Witte and conyng and ought to geue and be bounteous vnto theym after theyr merites. And if he geue by Wil to noughty folkis that haue not deserued it it puteth a Wepe the courage of his goode seruauntis to serue hym Wel any lenger. and so shal he be hastily so full of noughty people that When he wolde he can not be deliuered of theym And said it is conuenient for a kynge or a prince to lerne and knowe but not all for there is many thynges that a kynge or a prince ought not to knowe nor vnderstande

In Alquinus sayde + that men receyue grete Benefices dayly of god our creatour al be it that they be synners Then they be bounde to thanke hym for hys graces + and to aske hym pardon for thair trespasses And said many thyngis seme right good that be full of drede + and after gretey blamed + And many thynges be dispraysyd in the begynnyng that afterward

Ben founde goode and desired. And sayde Better it is
 to the to haue grete necessyte than to bowe of him in Whom
 thou hast no truste. And sayde If thou laboure to teche
 a foole the more shal folpe encrease. And sayde I merueil
 of thos that abstepne them from metis noyng to the body
 and maketh none abstynence of synne. And sayd mul
 teplie silence. for that auoydeth perelles and vse trouth
 Whiche discipline shal maynteyne the and thy Werkis. &
 he that Wole Wele kepe the feyth ought to leue to his frende
 of his goode and to be gracious to them that he knoweth
 good and no denyer of Justice to his ennemye and to
 escheue alle thingis that toucheth dishonour.


 Omer Was an anucient Exciher in Grece and of
 the gretest astate there. he Was after moyses. &c.
 &c. pere he made many goode thingis and alle
 the Excihers of grece folowed his discipline. The Whiche
 omer by fortune Was taken and emprisoned and put
 to be solde as a prysouner or a bondeman. And than one
 axed hym. Whens he Was. He sayd of his fadre and of
 his modre. Will thou that I shal kepe the. And he ans
 uerd. Why axest thou me counseyle What thou Wolt do With
 thy siluer. And they axed him. Wherto he Was good
 He sayd. To be deliuered. And so abode long in prysoun
 And at the last they lete him go. He Was A man fayre
 formed and of large stature and lyued. &c. &c. pere
 And here after folowe his seyinges. he is discrete that can
 refrayne his tonge. And sayd. he that Werkith by gyle
 yeueth him self rest and labour to other. And sayde it is
 afrendely lyuing to dele Withoute fraude & barat. And

saide accompanye the With good people . and thou shalt be
on of hem . accompanye the With badde . & thou shalt be on of
thos And saide he is good and liberal that applieth him
to good Werkes and clene . and that putteth them in expecta-
cion or euer ther come any occasion of empeschement And
saide the hert shyneth in vertue and is sure Whan it is set
in sapience And fraude & barat is in the fruit of euill thought
tis And saide the mouth sheweth ofte . What the hert
thinketh And saide the looke sheweth somtyme the dis-
posicion of the hert afore the Wordes been spoken And
saide it is agrete surete for a man to purueye by tyme in his
causis And saide it is merueile of a man . that may be
in resemblance to god . and enforceth him self to be like
to the bestys And saide beware thou do ne take no thing
that thou fearest to be accused of . for if thou do thou shalt be
the accuser of thy selfe And saide payne thy self to win-
ne good condicions and vertues . for therby Vices & harmes
shal be eschewed And saide ther Was somtyme a Wise
man shapen out of a broken and lost ship in to an Isle
of the see . and so being ther alone drewe a figure of geome-
trie . vpon the sandis . Where With he Was founde by certaine
shipmen . that brought hym to the kyng of that ground
tellyng hym that cas and auenture . And therefore the
kyng sent through alle his prouynces . and charged
them they shulde enforce them self to lerne and haue suche
connyngis as shulde byde With them after theyr ship were
lost . that is to say . science and goode Werkes And
A man berith With hym . y . vesselles the on be fore and
the other be hynde . In that byfore be the erreours and Vices

of other folkis / In that behynde he his owne ¶ And said
to his sone. Beware that thou be not couetous / for if thou
be couetous / thou shalt be poure ¶ And sayde If thou be pa
cient thou shalt be preysed / If thou be proud / thou shalt be
blamed ¶ And sayde / A man is better than all other bes
tes of the erthe ¶ And sayde / Sapience is as to werke by
science ¶ And sayde knowledge is better than ignoraunce
¶ And sayde this Worlde is an house of marchandise som
wyne therein by their goode dedis / and somme lise by thair
re euyl gouernaunce ¶ And sayde by grete diligence som
men atteyne to their purpose ¶ And sayde / he that hath
grete myght and gouernaunce in this Worlde / ought to ha
ue no grete reioysing / and he that hath noon / is dyspreised
¶ And sayde ther is no lykkedez thing than lyeng / &
ther is no goodenesse in alpey

Solon Was of Athenes and made many bookis
of predicacions / And establisshyd the lawes ther
re Whiche Was a Cpte in thos dayes fulfilled
wyth wysemen he hadde many verses techyng folkis to es
cheke their propre willes ¶ And sayde / When thou wilt
doo ony thing folowe not thyne owne wil but seke counsey
le and therby shalt thou knowe the trouth of the werkes
¶ It was asked him / What Was the mooste difficulte
in aman ¶ He answered + To knowe hym self + To ke
pe hys fraunchyse or liberte + To speke in places where he
ought not / To be angry / With that he may not amende
e to coueyte that / that he may not haue ¶ And said the thin
gis of this Worlde ar establisshyd by lawes / e the lawes be

fustepned by .ij. thingis that is to say by swerde and by
 banere. And said to his disciples. Ware that ye be no
 mockers for that engendreth hatred. And saide the be-
 tuous laudes of a man be not thos. that he proueth him self
 but thos that ben prouen hym for his goode werkes. And
 it was asked him who was liberaill he saide. he that vsith
 liberalite. not couetyng othre mennes goodes. And said
 an euil tonge was sharper than a glayue. A riche man as-
 ked him what were his goodis. he answered my tresor is
 suche that no man may haue yt withoute my wyll and may
 not be myssed for noo thing that I geue of it but
 thou maist departe with noon of thyng withoute dymynua-
 tion. And said if thou wilt. the loue of thy frende shal
 abyde ferme vnto the. he curteise to him and spare hym in
 his angre or erreour. And saide. thou owest not to geue
 a man greter praisynge in his p'sence than he is worthy for he
 knoweth the trouthe. And was asked him howe a man shold
 bymyne frendes. he answered in worshipping & seyng good of
 them in their absence. And said agood saule hath ney-
 ther to grette Joye nor to grette sorowe for she reioysseth nat
 but when she seeth goode thynges and noon euyl. and
 hath no sorowe. but when she seeth the euyl thingis and
 noon goode. And when she loketh on all the world. she seeth
 the goode & the euyl so entremedled that she shold not sim-
 ply reioysse her self nor trouble her self angrely. And
 saide a kynge that doth right & Justice shall reigne and
 gouerne wele his people. & he that doth Iniustice and vio-
 lence seketh her to reigne for him. And said it behoueth
 a king or a prince first to ordre & dresse him self & after to

To the firste part of the

dresse othex / or ellis he shulde be like him that wolde dresse
his shadowe afor him self ¶ And y^t was askid of hym
Whan Contrees and townes be wel gouerned ¶ He
ansuerd and sayd Whan their princes rule them / after ther
laibes

Sabyon Was a grete deffendour of his neyghbours
& hadde certayn frendes / Whiche a king wolde slee
¶ And Whan the sayde sabyon vnderstode it he wet
With them in resistance of the sayd king / Whiche king as
sembled so grete nombre of knyghtes aynst him / that he
was discomfit & taken / and was commanded to be put in
engyne and tormēted / Withoute he wolde accuse them that
wer cōsenting to make werre aynst the king / Whiche Sa
byon ansuerd that for no payne / he wold not telle that
thing that shulde noye his frendes / And in dede being in
the engyne cut his tong With his owne teth / to the intent
that he myght not accuse his felowes and frendes ¶ And
the sayd sabyon lyued .xl. y^r. + pere / and her after folowed
of his seynge to his disciples ¶ And sayd if ye lese any
thing say not ye haue lost it but saye ye haue restored that
was not poures ¶ And sayde to one of his disciples / mul
tiplie thy frendes and that shal asswage thy care ¶ And
sayde a Wyseman ought to be ware / howe he weddeth a fayre
Woman for euery man wil desire to haue her loue / And so
they wol seke their pleasurs + to the hurt and displeasur of
her housband ¶ And sayd . Delectacion in riches is a
dangerous vice / And there cam one of his seruantis vn
to him on a tyme and tolde him that his sone was dede +
he asuerd that he knewe wel þ he was mortal & not imortal

and a man ought not to drede the deth of the body, but the deth of the saule. Don asked Why he said so considering that he helde thoppinion that a resonable saule myght not dye. he answered Whan a resonable saule is conuerted to the nature of a beste Withoute vse of reason al be it that it be sustaunce incorruptible, yet is she reputed for dede, for she leseth the Intellectual lyffe. he founde a yong puer man sitting vpon the see syde wepyng thaduersities of this Worlde, to Whom he saide dyspaire the not, for if thou Were With grete riches in the myddel of yendre see in grete danger of thy body and of thy goodis, thou wolde wissh right hartily to be here With oonely thy lyue saued. Also, and if thou Were prisoner, and the keepers wold selle the, and take from the all that euer thou haddest thou woldest be gladd to haue oonely the deliuraunce of thy body. the yong man answered that he tolde him trouth. Wele than saide Sabion vnto hym, nowe thynke than that thou hast ben in all this dangers and hast ascaped them, and art nowe at thy free liberte, therefore holde the content With the state that thou nowe standest in. And so the yong man departed grete ly recomforted.

Pocras Was discipule to Esculapius the second Whiche descended of blode Royall. And he Was the first fynder of the art of phisike, Whiche he the Wed and taught to his children and comanded it shulde not be lerned to any Straungers but oonely from the fadre to the sone. And so the saide sciēce to rest in them. And comanded that they shulde dwelle in the middel habitation of grece in. iij. Isles. And pocras rested in the Ile of Chau

And in the .ij. other Isles the studie Was lost in his dayes
The opinion of the first . Esculapius . Was that phisike
shuld be vsed onely by experience for it Was neuer founde
but onely therby . and so Was it vsid . M . CCC . yer
after til that another phisicien came callid Methio Whos
opinion Was that experience Withoute Reason . Was a dan
gerous thing And so they vsed these .ij. opinions . vij.
honderd yer . till another phisicien cam called Gramar
dos . Whiche dispraised the experience . sayng that to many
errours grewe therby and that in occupying phisike a man
ought to vse reason onely Not Withstanding he hadde . iij.
disciples Whiche helde after him . iij . diuers opinions The
on vsed experience onely . The other reason onely The . iij
subtil craftes and enchantementis . and soo these . iij .
weyes Were vsid . vij . C . yere till that plato cam . Whiche
taught diligently the seyngeis of his predecessours in hys
science . and shewed that experience onely Was dangerous
and reason onely wolde not be sufficient & tooke the bookes
as wele of subtil craft . and enchaütemēt as thos of onely
reason . and brent them all / but thos that Were of reason
and experience to gider he retyned and kept hem and
comanded that they shuld be vsed . and after his deth he
lefte the craft to . v . of his disciples The first to ordeigne
phisike to the body The . ij . to hope and to lete bloode The
iij . to hele Woundes The . iij . to hele seke eyen The . v . to
knytte and hele broken bones And after this came Escu
lapius the . ij . Whiche taught diligently the diuerse opinions
And in especial thos of plato . Whiche he vsed and toke
for most true and resonable And he left after hym . three

disciples that is to say, Pythagoras and .iiij. other which dyed
and so rested that science and craft onely in him, than
rested pythagoras alone purfyt in vertues in his dayes vsing
reason, The which pythagoras seeing the craft of physike in
weye of perdition because alle his felawes were dede, and
that he was left onely in the Isle of thau, thought that he
wold for the moost prouffyt that the craft therof were shew
wed, and taught not onely to his children and kyn
nesmen, But generally to alle that were apt to lerne it
And dampned in that science dyuers thinges and added
to certayn compylacions in breue wordes, And commaun
ded his .iiij. sones that were maystres of sciences that they
shulde shewe it generally, for he sayd It was more coue
nable, It shulde be taught to straungers able and apt to
the lore, than to his owne kynnesmen not disposed to lerne
ne, And as he ordeigned was don and is vsid to this
daye, and in his lyff he shewed hit to dyuers straungers
and made hem expert therein, taking promisse of them to te
che it further. It happed that a kynge of perse called de
four sent vnto the kynge of thesle of thau called pylate
praying him to sende him pythagoras, and he wolde geue him
lyntawes of golde, and than was the lande of grece diuided
in many kyngdomes, of the which somme gaf tuage to the
kynge of perse, And so dyd that of thau, The which had
de pythagoras go to the sayd kynge of perse for to hele certayn
pestilences that were than in his Royaulme, Saying If he
went not, It myght be to grete a danger to the Isle seeing
the sayd pylate was not of power to resiste the said kynge
of perse, The which pythagoras answered that he wolde neuer

good to helpe the ennemyes of grece. Also the inhabitants of
the townes where he dwelled in + said they hadde leuez depe
than yppocras shulde departe from them. The said yppocras
was + Cyl vij + yere after Nabugodonosor + he made diuers
bookis of phisik of the whiche + xxx + he hadde and of thoo
xij + the most he studyed by ordre Other bookis he also hadde
of Galpens makynge. The said yppocras was of littel
stature grete heded + croke backed + moche studyeng and of
littell langage + and moche lokynge down to the erthe hol
ding in his honde a flabotome of munction for latynge
bloode or a grene braunche prouffitable to the eyen he leuyd
four score + vij yeres wherof he employed + xviij + in studye and
the remenaunt in exercysing of his comynge. And here
foloweth dyuerse of his sayngis Pouertie in surete is bet
ter than riches in fere ¶ And said that the lyf is
thought short / the payne is thought longe / experience har
de to come by and Jugement dangerous ¶ And said
the helth is not to be slowthfull in goode exercyses and
nat to fil hys body whiche wyues and metes. ¶ And
saide it is better to amynyshe that hurteth than to encreas
se that helpeth ¶ And said / the herte is tourmented
by + ij + passions / that is to saye with sorowe and thought
of sorowe cometh the dreames and the fantasmes / and of
thought cometh the wakynge and vncleas / and sorowe
is a passion of thynges past / and thought is fere of
thynges to come ¶ And said + that saule is lost / that
setteth hys entet vpon wordely thynges + that is to say in
couetise And said he that wol the lif of his saule lete hym
mortifie hit a yeeue it payne in this world ¶ And sayd ther

may wele be loue bit bene .ij. wyfemen. but not bit bene .ij.
foles. al be it that thei foolyes be equall. for wyf goth
by ordre and may conorde in one sentence. but in folpe is
noo due ordinaunce and therefore may they neuer conorde
in loue ¶ And sayde. A man ought not to swere. but yt
is so. or it is not so ¶ And sayde holde you content with
that. that ought suffice you. and so ye shal not haue no
gruggyng. the lesse grugge ye haue. the more ye fle fro ma
lice and wikkedenesse Withdraue you also from synne. &
seke thende of vertues and goodeneses ¶ And sayde. He
that wol be fre let him not coueyte that thinge. that he may
not haue. for and he do he is bounde thereto. and therefore if
thou wilt haue that thou desirest desire that thou mayest ha
ue. It was asked of him a question of euyl and vile
thinges. To the whiche he answered noo thing. & they as
ked him wherefore he spake not. He sayde that silence was
the answer of suche questions ¶ And sayde. This worlde
is to noo creature perpetuel. therefore then let noon differ
re or delay to doo goode thinges as longe as he may. And
namely that. that he sholde bynne goode renomnee thereby
¶ And sayde He that knoweth not trowth is rather ly
ke not to do it. than he that is enfourmed and taught the
to ¶ And sayde. Science is like a roote of a Tree. and
operacion is like the braunches. and science is like a thing
engendryng. And operacion is like a thing engendred
¶ And sayde. Take a litil of science at ones. so that
thou maist kepe it and lerne more. For if thou wylt ta
ke more at ones than thy wytte may suffice thou mayest
lightely forgete all

P
 Pythagoras saide that it is a Right blessed and a noble thing to serue god, & to sayntifie his sametes to dispreyse the Worlde, to vse Justice, and of alle Vertues + the moost principal is to abstepne hym from synne. And it is good to vse fastynges & studyes, and to make hym to be biloued, + and it is goode to haue sciēce to vnderstande the trowth of thinges, and to lerne it to the men and shewe it to the Women he ordeigned also predicacions and to polisse and enourne the speche. And saide the saule is perpetuel and couenable to receyue merites and paynes, he moderated so his mete and his drinke that he Was at noo tyme fatter nor leener than other, he Was a subtil man and loued as wel to do good to his frendes as to him self, sayng the goodis of frendes ought to be comyn. He made .CC. + four score Volumes of bookes, and Was borne in the countre of Sampe. And saide an harme not durable is better than a Welthe not abiding, And that Was Wreten both in his seale and in his girdil. And saide as the begynnynge of our creacion cometh of god, right so is it behoueful, that at our ende our saule retourne to him. And saide if thou wilt knowe god enforce not thy self to knowe the wordely people. And saide a wysman reputeth not the worship of god in wordes but in dedes. And saide sapience is to loue god, and he that loueth god doth that god loueth. And he that doth the Werkes that god loueth is toward god, and he that is toward god, is nygh vnto hym. And saide god is not worshipped by the sacrifices or by other oblaciuous don vnto hym, but onely by the wyll and acceptable ententis. And sayd he that clattereth moche

it is signe that he hath litil knowlege ¶ And sayde at all
tymes. Whatsomeuer thou do, haue in thy remembraunce that
god is by the, and knoweth thy thoughtes, and seeth
thy dedes + And therefore by reason, thou oughtest to be a-
shamed to do amysse ¶ And sayde, God onely knowith
the wyseman that dredeth him, and meureyth not though
the people knoweth not the ¶ And sayde, God hath not
in this worlde amore couenable place, than in a clene and
a pure saule ¶ And sayde, A man ought to speke of hos-
nest and goode thinges, and ellis hathyn to them that
wil talke thzof ¶ And sayde, greeue & escheue all vyle
thinges as wele of the, as of othz, but in especiaall of thy
selfe ¶ And sayde, purchasse the goodes of this worlde in
rightfull laudable & worshipfull manere & dispende them in
like wyse ¶ And sayde, kepe thy patience whan thou hevest
lesinges, and do thoo dedes that noman may speke harme
of, and entende to the suretie of thy body, be temperate at
thy mete in thy drynke, in thy lying with women and in
all thyn othz labours ¶ And sayde, enforce thy selfe to
do soo wele that othz men haue enue at the ¶ And sayde
Dispende not to outrageously nor be not to scarce, so that
thou be not bounde to thy tresore, haue therein temperaunce
and mesure, whiche in all thinges is prouffitable ¶ And
sayde + Be waking and hearkenynge to thy counseyle, for
thy nedes, for if thou slough it, or slepe it, hit myght cau-
se the to be partener of thyn owne deth ¶ And sayde me-
dyl the not to do any thing, + that ought not to be doon
And said, he that is not content can not atteyne to trouth
And said, he that hath no science, ought to be dispraised

¶ And sayd the Iuge that demeth not Rightfully / deser-
ueth grete blame. Ware that thy tunge speke no vilanye nor
that thou geue thyn eeres to here it ¶ And sayd aman
ought not to enforce hym self in this World / to make pur-
chasses nor byldyngis to serue other after his deth + but
ought to payne hym to Wyne and to gete suche thyngis
as may prouffit him after hys deth ¶ And sayd + It is
better to aman to lye vpon the harde grounde beleuyng fer-
mely in god + than to lye in a bedde of gold / puttyng doubtis
in hym ¶ And sayd + let thy marchaundise be spiritu-
ell and not corporell + and thencresse and Wymyng shal
be goode + and durable ¶ And sayd + he that hath pite
vpon hys owne saule fereth our lord ¶ And sayd Whan
thou wilt sette vpon any man + thynke thou woldest deffen-
de the yf thou were set vpon ¶ And sayd dispose thy saule
to receyue alle goode and couenable thynges ¶ And said
sette a syde the Vanities of this World + for they lette and
empesche thy reason ¶ And sayd + thou oughtest not
to slepe any nyght + till thou hast remembred and confide-
red thy dedes of the day past + And yf thou haue wel don
be gladd & Joyous therfore + and thanke god therof + And
yf thou hast erred and don a mysse + repente the therof
and aske forgeuenesse and pardon of god + and in
thy self so doyng + thou mayest opteyne vnto hys grace
¶ And sayde + Whan thou shalt begynne any Werke / pray
god of helpe to bringe yt to a good conclusion ¶ And
sayde + yf thou haue haunted any felowe + and thou se hys
compane is not couenable vnto the + spare it + and yet dele
so that he be not after thyn enemy / & proue every man by his

deedis/and not by his Wordis. for thou shalt fynde many
of euyl Werkes. and goode Wordes ¶ And sayde. A man
may nat refrayne him from doyng amysse. but whan he
hath trespassed. let him beware to fall any more in that er
roure ¶ And sayde. Wyne is ennemye to the saule in taking
of it out rageously. and is like setting fyre. to fyre. And
sayde. a seruant ought to be obeyssant vnto his lord. but
not so absolutely that he lese thurby all his liberte & fraun
chise ¶ And sayde. It is more couenable for a man to suf
fre deth. than to put his saule in perpetuel derknes. And
sayde. Lette not to doo goode deedis. though they be not pleas
saunt to the Worlde ¶ And sayde. dele allwaye so to thy
powez. that thy saule may stande in goode and noble state
Whatsoeuer falle of thy body ¶ And sayde. A cleane and
pure saule hath no delyte in wordely thinges ¶ And say
de. go not the pathes that thou maist gete hated. therby
¶ And sayde. thou oughtest to byme frendis. for the
maynteynyng of thy state. and do not thoo thinges
that thou couetest. but that thou oughtest to do. and take
hede whan thou shalt speke. and whan thou shulde holde thy
peace ¶ And sayde. he refreyneth him from couetise that
letteth not to spende his goode for his frendes ¶ And
sayde. Putt all couetise from the. and than shalt thou ap
perceyue trouthe ¶ And sayde. He is not very pacient
that suffereth but as moche as he may. But he is presen
tely pacient. that suffereth ouer his powez ¶ And say
de Pythagoras. Ryght as a leche is not reputed nor taken
for goode nor connyng that helet other. and can not hele
him selfe. right so is he no goode gouernour that gmandeth

other to escheue Vices + and nether can nor Wyl leue them
him self ¶ And sayde, the Worlde Varieth now byth the
and now ayenst the, If it be With the, thinke to do Wele, &
if it be ayenst the, take it paciently ¶ And sayde many
harmes come to bestes, by cause thy be domme + and vnto
men through their owne speche ¶ And sayde, harde it is
to greue him that can abstepne him from iij. thingis that
is to Witte hastynesse, Wilfull frowardnesse, pride, and
slowthe, for hastynesse causeth repentance, Wilfull frowar
denesse causeth losses, pryde causeth hattered, and
slowthe causeth dyspreysing + The salbe aman right nobly
and richely arrayed, Whiche hadde vyle and foule wordes
To Whom he sayde, Other speke after thy arraye, or lete
thy arraye be after thy wordes + The kynge than of Cecil
le desired him to dwelle With him + To Whom he sayde, thy
werkes and thy demeanynge be contrary to thy proffit
And thy office is not Wele executed + for thou dystropest
the fundement of thy feyth + Wherefore I Wol not dwelle
With the, for the physicien, Is not sure + for amongis his
paciens, he may take sickenesse ¶ And sayde + If thou
Wilt that thy childeren or thy seruantis do no falsches thou
desirest a thing innaturall ¶ And sayde + The saule that
is in the company of good people is in delectacion & Joye
And When it is amonge euyl, It is in sorowe & heuinesse
¶ And sayde + The Wyseman thanketh on the Wele of
his saule as atentuely as other attende to the Wele of their
bodies ¶ And sayde, take frenship of hem that thou seest
folowe trowth, & thinke or thou werke ¶ And said right as
a physicien can not hele his pacient Without he tell him the

trouthe of hys disease + right so may not amay be bele
counseyllled of hys frende Withoute he telle hym the playe
nesse of hys cause ¶ And seyde many enemyes growe
wen for faulte of trust betwix parties / and trust causeth
often many harmes ¶ And Whan pythagoras sat in his
cheyre he vsed in shewyng his doctrynes to saye + mesure
your pathes and go the right weye. & so shal ye go surely
Attempre you from couetise / and your goode astate shal
dure + vse Justice / and ye shal be byloued and drede +
kepe nat your body in grete delectacions / for and ye so do ye
shal not con fusteyne the aduersites that myght falle vnto
you + And he saide an olde man that was shamefast to
lerne + to Whom he sayde Science is better in age than in
youth. ¶ And sayde + If thou wylt dyspreyse hym +
that thou hatest + shewe not that thou art hys enemye
And sayde + a goode kynge or prince ought to thynke di
ligently to the state and guydyng of hys lande + and
ought to ouersee hys as often as a goode gardener doth
his garden ¶ And sayde hys behoueth a kynge to geue exa
ple hym self to kepe his lawes / and se that his next kynnes
men and frendes do so after hym and it apperteneth not
to a kynge to be proude nor to do after hys owne wil onely
nor to ride couertely / nor in no derke nyght but gladdely
shewe hym self open faced amongis his people / and conueny
ently be conuersant amongis them Without ouermuche fas
mylparite ¶ And Whan a kynge or a prince shal go to
his rest + that he se ther be goode Wache + and if they faile
theryn that he punyshe them wel / and to beware to ete
the mete that a Ialous Woman geueth hym or any other

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suspect persone ¶ And sayde. the wele disposed man re-
membreth / but his synnes / and the euyl disposed hath
mynde / but on his vertues / It fortunedy his wyf was decei-
fedy in a ferre countre / and som ayled him If there were
any difference to dye in thir propre lande or ellis ferre from
thens / He answered / Whersomeuer one dye / the weye to the
other worlde is all like ¶ And sayde to a yong man that
wolde not lerne in his yonth / If thou wolst not take payne
to lerne thou shalt haue the payne to be lewde . and vncon-
nyng ¶ And sayde god loueth thos that be disobeyssant
to euyl temptation ¶ And sayde / good praeyer is one of
the beste thinges a man may present to god / & if thou are
him any boon let thy werkis be agreable vnto him

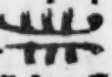
Dogenes otherwyse called dogly bycause he hadde
som condicions of a dogge / and he was the wysest
man that was in his dayes . He dispraised grete-
ly the worlde / and lay in a tonne / Whiche he tournedy for
his auantage from the sonne / And the wynde / as it pleas-
edy hym / and therein he rested whansomeuer the nyght fel
vpon him / He ete whansomeuer he was hungeredy Were it
by day or by nyght in the strete or ellis where wythoute any
shame therof . And was content wyth .ij. goones of
wollen cloth in the yere . And so he leuydy and gouer-
nedy him self til his deeth . Somme axedy him Why he
was called dogly He sayde he cause I barke vpon the foo-
les and falsne vpon the wysemen . Alexandre the grete
cam vnto him of whom he toke litle regarde . he ayled him
Why he sette so litil by him / seeyng that he was so mighty a
king and hadde noo necessite / he answered I haue noght to


do nor sette by him that is bondeman to my thrall. Why qd^r
Alexandre + am I so than, ye said^r diogenes. for I am lord
and maistre to all couetise + and holde her vnder my fete as
my thrall and couetise is thy maistresse, and thou art
bunde vnto her, and so art thou bunde to my thrall. Than
sayd^r alexandre + yf thou wylt aye me any thyng of this
worlde I wol geue it the. Diogenes answered. Why shulde
I aye the any thyng. While I am richer than thou art, for
that litil that I haue contenteth me better than all the gre
te quantite that thou hast satisfieth the. I pray the stande
out of my light + and take not from me that, that thou
maiest not geue me. Wel qd^r alexandre. Who shal bere the
Whan thou art ded^r. He answered. he that wol not suffre the
stenche of my careyn aboue the erthe. ¶ And the said^r dio
genes saide he is not parfely goode + that doth but onely
absteyne him from euil dedis. he saide a Jong man of good
and vertuouse disposicion. Whiche was euil visaged^r + to
Whom he saide the goodenesse and vertues that he in the geue
beaute in thy face. And som ayed^r him Whan it was tyme
aman to ete. He said^r Whan he hadde appetite and mete, and
if he hadde noon, Whan he myght gete it. ¶ And said it is
goode aman kepe hym from the gyle of hys enemy. And
the enuie of hys frende. ¶ And said^r right as aman appe
reth gretter in a myst than in a clere weder right so appereth
more his vice in his Ire than in his patience. ¶ And sayd^r
to alexandre thinke not thou art the more worthy for thy
beaute, tresour and riche araye, but onely for thy liberalite
and goodenesse. ¶ And sayd^r + Whan thou dispreyest
a vice in another man + loke that thou vse hys not thy self

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And sayde. Whan thou seest adogge leue his maistre. & folo
we the. Dryue hem a Wape. for right so wil he leue the to go
to another. ¶ The salbe aman that prayed god to geue hym
sapience. To Whom he sayde. thy petition auayleth not. With
out first thou payne thy self to lerne it. And sayde. of alle
vertues of humanite. the gretter quantite therof is the better
saue of wordes. ¶ And said it is not honest to geue praysing
to a man of a thing that he hath not deserued. The salbe a
peyntour that was Wape a physicien. to Whom he sayde thou
knowest that men might se at the eye. the faultes that thou
didest in thy crafte. but now they may not be perceyued for
they are hidde vnder the erthe. And he salbe right afaire
persone. Whiche was a fool. and than he sayde. there is a fayr
house. and right an euyl hoste harbored therein. The
salbe also a fool sitte in a Wyndowe. And he sayd. There
sittith A stone vpon a stone. One asked him What was
loue. He sayde. It was A sickenesse that greue of Iael
nesse and for lakke of vertuose exercise. One asked him
What was riches. He sayde. Absteyning from coueti
se. ¶ The sayde Diogenes was in A season seke. and
his frendis cam to vysite him. Seying wolte ye nat. for
poure sickenesses come but of goddis Wille. He answered
Therefore am I the more aferd. The salbe an old man
that dyed hys herres. To Whom he sayd. Thou maist
wel hyde thy Whyte herres. but nat thyn age. ¶ And
sayd. It is more behoofull. thou goo to the leche. Than
the leche to the. ¶ And semblably I seye it. of the leche
of the saule. ¶ And sayd. Diogenes If thou wylt
correcte any man shewe it not by violence. But as the

forgyven doth to the feke, that is to saye softly and pacient
ly but and thou wilt correcte thy self, dispose the as the
hurt man, doth to the leche. It Was asked hym, howe aman
myght kepe hym from ire, he answered, aman ought alle
Waye to have in Remembraunce that he can not at all tymes
be served, but somtyme shalbe fery to do service, and also
he shal not be alweye obeyde but at sumtyme he must obeye,
and he shal not at alle tymes be suffered in hys Wyl but
at sumtyme he must suffre haupnyng thys in hys mynde, it
shulde appease hys Jere. And thercome agester afore
Alexandre sittynge at his dyner, wiche praised hym ou
trageously, and dyverse herkened greetely ther to, the said
dyogenes began to ete faster than he fore + som asked hym
why he herkened not the fere seynge of the gester, he an
swered, I do more prouffitably than to herken lesynges
What is suche praysing Worth, Whan he is neuer the better
therfore. And sayd, yf thou talke wyth a straunger
speke not to moche, til thou haue first made comparison by
twene the comynge of his science and thyne, and yf thou
fynde thyne better than hys, speke the boldelie and ellis
holde thy peace and lerne at hym. Dyuers dylicious
persones blamed hym of hys manere of leuyng and he
sayd, it lieth wele in my power yf my lyst to lyue after
yours guise, but it is nat in your power to lyue after my
maner. And it Was tolde hym that certayn persones
hadde sayde euyl of hym in hys absence, he answered it
shal not hurte me though aman strike at me and touche
me not. And sayd, it is achurlissh condicion to
answere dishonestely, and a noble condicion to answer

patiently ¶ And sayd / Ther is no greter tresour than
 Discrecion and Wyte / Nor greter pouerte than Igno
 raunce / Nor better frendship than goode condicions / nor
 better guyde than Is goode fortune ¶ And sayd / See
 kenesse Is the pryson of the body + And sorowe Is the pry
 son of thy saule + Ther Was A man of grete byrthe that re
 buked hym / To Whom he sayd / My blode and lynage is
 enhaunsed by me / and thyn Is hurt and loued by the
 ¶ The sayd / Pyogenes Was of litil speche / And one
 asked hym Why he spake no more / He answered Ther
 Was grete vertue in Amamps eeres ¶ Ther Was a man
 sayd hym grete uplanpe to Whom he sayd No Worde ¶ ne
 asked hym Why he answered not / He sayd I coude
 do hym no greter dysworshyp than he doth hym selfe
 For he hath contribued blame vnto hym that hath not
 deserued it ¶ One asked hym / How he shulde trouble
 hys ennemyes + He answered Enforce thy self to be ver
 tuous and good + And If thou wilt / that thy goodenes
 se appere grete vnto straungers / Repute to them thy self
 litil ¶ And sayd + If thou yeue polber to thy Wyff one
 ly to trede vpon thy fote on the morowe she wold trede v
 pon thy hede ¶ And sayd + Company of Women Is an
 hazme that can not be escheued ¶ And sayd / He that
 doth good for the goodenosse of hit onely / ought not to
 drede bifore Whom he doth nor for the praising ne blame ther
 of ¶ One asked him Whan he shulde knowe his frende he
 sayd in necessite for in prosperite every man is frendely
 Ther Was another man saide vilanye vnto him Wher at
 he toke noy angre It Was asked him Why he Was so paciēt

he aunsweered other hath he saide soth or lied, yf he haue said
 trouth, I ought not to be angry and yet lesse if he haue
 lied. he saide amon clater so muche that ther wolde no body
 make hym holde his peas, to Whom he saide, frende thou hast
 in eeres and but on tunge, Wherfor thou oughtest to hearken
 double as moche, as thou spekest. he saide a faire yong man
 that dede grete diligence to lerne, to Whom he saide ye do pas-
 singe wele to make your dedis assemble your bealthe. 


 ocrates in grekes tonge is to say, keeper of Jus-
 tice he was married ayenst the custome of that coun-
 tre whiche was that good and vertuous people
 shulde be wedded to goodes, to the intent that theyr lynage
 myght be the better but he wedded the worst woman that
 was in all the lande and hadde, in, children by her, he loued
 and worshipped sapience somuche, that it was a grete him-
 derance to all his successours, for he wold not suffre his
 science to be written. And saide that science was pure and
 clene, Wherfore it was couenable, she shulde be onely sette
 in mynde and courage and not in skynnes of dede bestes
 nor in no suche corrupte thingis, and therefore he made no
 bookis nor gaue no doctrine to his disciples, but onely by
 wordes of discipline, and that opinion he helde of Tumo.
 Whiche was his maister for as the saide Socrates beyng
 of tēdre age axed his maister, Why wil ye not suffre me to
 write the doctrines that ye teche me Tumo aunsweered him
 couetest thou more the wild bestes, skynnes to be worship-
 ped With sapience, than the engyne of man I sette the case
 that on mete the in the wild feld, and are the counseile vpon
 a question. Were it good that thou shuldest saye, let me go

home and ouer see my booke first. It Were more honest to ha
ue a recours to thy remembrance and therupon briefly to de
termine. It Were so certamely sayd Socrates. Wel then
reteyne it Wel in thy mynde. that thou shalt lerne. And
put it not in thy booke in Whiche oppyn the said Socrates
rested. he defended that no man shuld worship false ydoles
but Wolde that all honour and worship shuld be referred
to the creatour of all thynges. and for that oppyn he
Was condempned to deth by xij. Judges of Athens. Whiche
ordained that he shuld drinke certen popsons. Wherof the
kyng of that countre Was sorry. but he wolde not reuoke the
sentence. he gaf him as long respit of his Jugement as he
myght. The said kyng hadde a ship charged With thynges
that in certan tymes shuld be offred in the temple to the
ydoles. he had a custume that he Wolde geue no Jugement
and especially vpon iuanes deth. till the said ship Were
retourned to athenes. Whiche Was not yet com home And
vpon her comyn home one of Socrates felawes called
Inclites tolde hym in the prison. that the said ship sholde
come to the porte on the morowe or the next day. Wherfore he
saide. It Wer good that we shulde geue. CCC. peces of
golde to thy keepers. that they Wolde lete the secretly escape
and than myghtest thou go to rome and nedest littill to
dredde them of athenes. he answered. all that I haue is not
Worth four hunderd. peces of gold. no said Inclites. I
and thy frendis haue so muche Whiche we woll gladdely
geue thy keepers to saue thy lyp if it please the. to the Whiche
socrates answered. this cyte Wherin I must suffre deth. is
the naturall place of my birth Wherin I must dye Without

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deseruyng onely by cause that I repreue hem from doyng in
iust dedes / and for Worshippynge the false and Rayne ydolles
and that I wolde haue them honour the true god. Wherfo-
re I saye / If this men of my nacion persecute me for sustey-
nyng & seynge trouthe / right so wil strangers do whersomeuer
I become / for I wol neuer spare to say trouthe nor vse no
lesinges / and certaynly thos wolde haue lesse mercy of me
than thos of this towne / Where in I am born / It happen-
ned that the thirde daye his disciples cam vnto him & fonde
him in pryson / by the comaundement of the /vij/ Iuges they
axed him many doubtable questions / touchyng the saule / he
ansuerd them / as largely and as gladelly as euer he dede
Wherof they merueyled to vse so grete gstaunce in a man
so nygh his deth / One of his disciples called Deman sai-
de maistre I knowe wele / It is an harde thing to the . for
to shewe and teche vs in the caas / that thou now standest
in & laliking of thy lore is to vs adamegeous thing / for
in this worlde hast thou no felawe of good doctrine / So-
crates ansuerd / Spare not to enquire of me what it plea-
seth you for it is to me a grete please / they axed him ques-
tions of the saule / Whiche he ansuerd / & after they axed him
of the state of the worlde / and composition of the Elements
Whiche also he ansuerd right persundely / And he said
vnto them I trowe the hour of my deth approcheth nygh I
wil Rayne me & make me clene in this worlde / & sey myn ori-
sons to thentet that I shal haue no payne after my deth Wher-
fore I pray you spare me for a while / he entred to a house and
baigned him & said his orisons / & than called his wyf & child-
ren & gaue them many feir doctrines & badde them payne the

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for to do goode adresse their saules to hym that all created
and than cam one from the Iuges to hym With popson to
drinke And said O socrates thinke not that I am he
that maketh the to dye for I knowe thou art the best man
that euer cam in this lande but I am sent from the Iuges
for to sle the / & here is the cofection y thou must drinke take
it paciētly sithen thou maist not scape it Socrates said I
take it With goode hert / & knowe Wele thou art not gylty
therof / & so drinke it And Whan his frēdes sawe that they
made grete Weping & lamentacion Wherof he blamed them
seynig I haue sent a Wape the Women by cause they shulde
not do as ye do he Went alitil from them / & saide O god ha
ue mercy vpon me / & anone his synelwes shrank his fete
Wered colde and than he leide him downe one of his disciples
tooke a boddelyn & prikked him in his fete and aped him
If he felt any thing And he said naye than he prikked
him in his thygges and aped him if he felt it he sayd
naye Anone the colde strake vp vnto his sydes than socra
tes saide Whan the colde cometh to my hert I must nedis dye
Than saide Inclites O dere maistre Welle of sapience and
of science correct and teche vs yet Whyle thy speche lasteth
to Whom he saide I can non other Wiese shewe you now dyng
than I haue don afore in my lyf The said Inclites saide
I pr comaunde me What thyng ye Wyll & he answered noo
thyng and lift vp his epen to the skye seynig I present
my soule to the maker of alle the World and so dyed

The sayd socrates hadde .xij. M. disciples and dis
ciples of his disciples And in hys lyf he deuysed that
men shulde be guyded afre . in . ordres that is to saie in

Clergie in knyghthode & in comones, and ordeigned the
clergie aboue the knyghthode, the knyghthode aboue the peple
and that the clergie shulde pray for the knyghthode & the
peple the knyghthode sholde defende the clergie & the peple, the
people to labour for the clergie and the knyghthode. ¶ The
sayde socrates Was of rede colour, & of competent stature ho
re headed, and wele faced, demure of speche, a grette studper
and liker vpon the earth. And when he spake he Wagged
his litil fyrnger, he lyued foux score + ij yeres, & Was Wrytten
in his scale, pacience & good byleue in god maketh aman
victorious. And Was Wrytten in his girdel, hauing respect
and consideration to thende of euery thynge causeth the sal
uacion of the saule and of the body, he establisshed lawes
Whiche Were sent into the East, West, South, & North, &
all Was gouerned by them. ¶ And sayd, the first thing
that thou shulde fynde thy wil in is to kepe dyuine Justice
and to applye thy wil to the same, and not to do sacrefi
ces nor no iniust thinges nor to swere no false othes. And
sayd, right as a man is heled of his sickenesse, by vertue
of a medycine, right so is an euyl man heled of his malice
by vertue of the lawe. ¶ And saide to his disciples I am a
tilman, and vertues ben the sedes, and study is the Water
that moysteth them. Wherefore if the sedes be not clene, nor
the Water sufficient. What someruer be sowen profiteth til
¶ And said, one ought to merueile at hym that forgeteth
the perpetuall goodnesse of the other Worlde, for the goodes
of this Worlde, that is not durable. And sayd, the wele dis
posed saule loueth to do wele, & the euil disposeth saule loueth
to do harme. And said the goode saule graffeth goodnesse &

the fruyt therof is saluacion. And the euil disposed / graf
feth vices / and the fruyt therof is dāpnacion. And said
the goode sawle is knowen by þ she receyued gladly trouth
and the euill saule by that she receyueth gladly lesynges

And said that when a persone dotheth in doctefull
thingis and is stedfast in thooz that been open and euident
to the eye / it is signe that he is of goode vnderstanding

And said that the saules of them that been goode / been
sorrowfull of the werkis of them that been euil. And said
the man that foloweth couetise leseth him self endelesly / & at
the last is all dishonoured. And who that hates it geteth
ynough / & at the ende is right wele worshipped. And said

that the goode sawle saueth him self / & other been saued by
him. And said the sawle knoweth all thinges / & than
he that knoweth his sawle / knowyth euery thing / & he that
knoweth not his sawle / knoweth nothing. And saide he
that is keptif to him self / he is more keptif to another & he
that is liberall to him self / is comonly liberal to another

And saide litil teching suffiseth to the goode sawle / & to
the euill soule moche teching may not a vyle. And saide
that .viij. maner of men be / that neuer be out of angre / that
is to witte / the first is he that may not forgete his trouble
the .ii. an eniuous man that dwelleth with folkis newbly en-
richyd / the .iii. he that dwelleth in a place / where another
hath thriuen / & he can finde no prouffit there / the .iiii. a riche
man fallen in pouertie / the .v. he that enforceth him self to
com to the state that is not bylonging to him to haue. And
the .vi. he that hath dwellid with a wyfeman / and hath
noo thing lerned of him. And saide who so payneth him

self to the doctrine to a man of evil courage, resembleth
to him, that wol maistrie a strong horse, Whiche if he geue
him not a strong bitte with a corbe, he shal neuer con gouer
ne him. And sayde to moche haunting feliship engedreth
not grete loue bitwene them, & abstepnyng from them cau
seth enemytes, & than it is best to dele them moderately.
And sayde he that doth good is better than the good, & he
that doth evil, is worse than the evil. And sayde science is
had by diligēce of men, but discrecion cometh of god. And
saide wysdom is the leche of the lawe, & moneye is the seke
nesse. & When the leche may not hele him self, howe shulde he
hele another. And sayde thou maist not be perfectly good if
thou hatest thy enemy, what shalt thou be than if thou ha
test thy frende. And sayde this worlde may be likened to
a way full of thistles in a manere hidde, wher a man is prik
ked, that entreteth in it, & if he aspie them he wol beware of it.
And sayde he that loueth the worlde, hath but labour, & he
that hateth it, hath rest. And sayde he is right siple that
is content to departe from this worlde, & desirith him to make
in hit his bildingis. And said this worlde is like a light
brenning fyre, wherof altil is good to kynnyll his light to
the we him the way, & he that taketh to moche therof may ligh
tely bren him self with al. And sayde he that setteth all
his mynde in this worlde, leseth his saule, & he that thinketh
on his saule hateth this worlde. And sayde he that loueth
this worlde may not faile to fall in one of these, iij, incōuen
mētis or both, that is to say, othex to displease our lord god
or ellis to be enured at of mightier men than he is. And sayde
a man that seeketh to haue enemyes seeketh his destruction, &

he that hath many enuyers & enemyes is in the danger of
 euil fortune. And saide this Worlde is but a passage in
 to the other Worlde, and therefore, he that purueieth him of
 thingis necessarie, for that passage, is the surer for all pills.
 And saide trouble not thy self gretly, With Wordely ac-
 quisitiōs, but resemble the birdes of the skye, Whiche in the
 mornynge seke but their refectiō for that day & semblably the
 Wilde bestes that come oute of the monteynes forth to seke
 their fode, and at nyght repaire home aye. And sayd
 the erroure is knowen in the ende to be euil, and that that is
 goode, is the more clerly seen after therby. Plato toke vpon
 him to go in a voyage and desired to knowe of Socrates
 howe he shuld gouerne him self therein, and he saide wolte
 the of thos, that thou knowest, & beware of thos that thou
 knowest not, & go not by nyght, etc noon herbes that thou
 knowest not, & loke that thou kepe the high weye, though it
 be the lenger, entere not to chastise him, that is oute of alle
 reason, for thou shalt make hym therby thy enemy. And
 sayde I ye not With a Woman Withoute necessity constrainne
 the. And sayde two thynges be laudable, that is for to
 save, laboure and sapience, laboure kepeth right wysnesse, and
 sapience causith good condicions. Socrates accompaigned
 hym self With a Riche man, and they mette theues in an
 hygh weye, the Riche man said, It Were dangerous to me
 if they knowe me. And Socrates said, It Were the better
 for me, If y were knowen by them. And sayd alwyse
 man ought to vse hys dayes in one of these two maneres
 that is to seye, in that that may cause hym to haue
 Ioye in this Worlde and in the other, or in that, that

may cause him to haue goode name in this Worlde. And
saide this Worlde is delectacion of an houre, & sorowe of ma-
ny daies, & the other Worlde is grete reste & long ioye. And
saide Whosomeuer teche the one Worde of sapience woth the mo-
re goode, than if he gafe the of his golde. And saide Were
not by our lord, for no manere of lucre al be it thy cause be
true, for som wol thinke thou forsberest thy self. And sai-
de take heed howe thou geuest thy pestes, for som siple folkes
geue to the vnnedy, and refuse hit to thos that haue nede.
And saide If thou wilt wine a frende, speke good of him
for goode speche engendreth loue, & euil speche engendreth hate
red. And saide a king ought to put from him all euill
disposed psones for the harme that they of his compaignie do
is reputed his dede. And saide he that erreth & knoweth
hit, and after repenteth him thereof hath deseruid pardon.
And saide he that medleth to correct euery man causeth the
moost part to hate him. And saide to a man that hadde re-
proued his linage, If I be the worse for my linage as thou
sayest thy linage is the worse for the. And saide he that se-
keth the delices of this Worlde is like vnto him that seeketh
to drinke zarab. Wenyng it were water & reneeth to drinke it
til he be very, & whan he cometh to hit, he findeth no thing
& than he is more thirsty than he was before, for zarab is a
myst in a medd, whiche at sotyne by reflection of the sone
semeth a water & is none in dede. And saide a man hath
neuer ppyte reste & ioye in this world, for he can not ab-
wayne pseuere in delectacion & possesse his wimmingis & oft
hath trouble & angwysse, as wel for losse of his frendis as
otherwyse. And saide the loue of this world stoppeth manes

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cees / from heryng sapiēce / & blyndeth the eyen from sepyng
trowth. & hit causith also aman to be enuied & kepeth him
from doynge goode dedis And said he that loueth & vseth
trowth hath moo & gretter seruantis than a king And
sayd he is not free that byndeth him to another And say
de afferme noo thing / til thou knowe the trowth nor do noo
thing. but it be couenable nor begyne nothing. but if thou
se howe to bringe it to good conclusion. Ther was a riche
man said to him. O socrates Why art thou so poure. To
Whom he ansuerd If thou knewest what is pouerte. thou wol
dest haue more sorowe of thy pouerte than of myn And
said It is a grette merueile to se a Wyseman angry. And
said the deth is a thing that may not be eschewed. & ther
ought none to drede hit. but suche as haue comitted grette
iniquite & don litil iustice. Wherfore they shuld drede dapna
cion for their demerites after their deth And said good
deth is not to be dispised. but to be magnified & preysed
for it makith trasmutacion from the World of vnclenes
se and shame to the World of worship. & from the World
not durable to the World perpetuel. from the Worlde of fo
lie and vanities to the World of sapiēce reason and trowth
And fro the World of traueile and payne to the World
of consolacion and reste And sayd. It is merueile of
him that wolbeth to dye. & doth thiges contrary to his sal
uacion And said deth is lyffe to him that knoweth to
haue ioye after it And said he that liueth wele shal die
wele. And said better it is worshipfull deth than shamefull
life. And said deth is the rest of couetous peple for the leger
they lyue the more multiplye their couetises. & so deth is

more couenable, for them, than lye, for the deth of euil people
is the Wele and surete of the good. Because they shall do
nomore synne nor hurt to the people. And sayd the lye
Jugeth indrectely amongis the dede. And said, one
ought not to Wepe for him that is slayne Without cause,
but for him that hath slayne him, for he that sleeth vniuste
ly, dampneth him self. And said he that dredeth any
thing, ought to his power to be ware therof. Also he that
doubteth to haue peines for his finnes after his deth, ought
so to dele, that he may escheue that payne. And said when
thou wilt do any thing loke for what occasion hit is. And
if thou seest the ende therof goode, haste the conclusion, and
ellis resiste thy wil. And said better is to amayn to liue
harde, than to be of him that reputeth his litil lones &
pestes to be grette & Without cause wol thinke amayn to be
in his danger. And said take in no preisynge the lone or
pest of him that hath dishonoured the for the dishonour &
shame therof is more than the bymyng. He loued alwey to
lerne, wherof som rebuked him, to whom he said, the grettest
shame, that can come to an olde man is to be ignorant, he founde
a yong man that hadde folisshly spent & wasted his substance
and was brought to suche pouerte, that he was feryn to ete
olpues, to whom he said if the olpues hadde be as goode to
the at the begynnynge, as they be now, thou shuldest haue
hadde yet largely of thy goodes. And sayde ther is noo
difference bitwix a grette teller of tydyngeis, and a lye.
And said the noblest thing that children may lerne is
science, for therby they escheue to do euill werkis. And
said the grettest bymyng that amayn may haue, is to gete

a true frende he herde amon say that one was surer in keepynge
 his tounge than in moche speking for in moche langage one
 may lightly erre. To whom he said one ought not to vnder
 stande that in them that speke wele. And saide the profit of
 silence is lesse than the profit of speche. & the harme of spe
 che is more than the harme of silence. And sayd one may
 knowe a wyseman by harkenyng & holdynge his tounge. & amon
 may knowe a fole by his moche clatterynge. And said he that
 wol not holde his peas til he be gystreped is not to be blamed
 & he that wil holde his peas til he be bodeyn speke is to be prey
 sed. And saide It is an ignorat thing to dispute in thinges
 whiche may nat be vnderstande. And saide the meane is best
 in all thinges. And saide moche reynynge maketh moche we
 rinesse. And saide if the witte of a man ouermaistrie not his
 frailte he shal sone be ouercome & brought to nought. And
 said he is alrest that can not discerne the good from the euil
 And said he is a good frende that doth the good. & a myghty
 frende that defendeth the from harme. he wrote vnto a king
 recōfortynge him when his sone was dede in this maner. god
 made this worlde an hous of delectacion & reward & the trou
 bles in this worlde causen remuneration in the othre. And
 said no man ought to repute him self wyse. And said this
 worlde geueth exēple to thos that abyde by thaim & depart
 And said the losse of some is lernynge to othre. And said he
 that trusteth in this worlde is receiued. & he that is suspecti
 ous is in grete sorowe. One of his disciples gaf him a gif
 te. & he was troubled with al. It was asyd him why he re
 ioyced it nat. he said the recepcion of this gifte hath pained
 his worship & put me in his dāger. And said he to the fader

and to thy moder, as thou wilt thy children ben to the
And saide he not to angry nor to Wrathfull, for that is the
Werke of a fole And saide one ought to haue shame to spe
ke that he hath shame to do And saide refrayne the from
vices in thy youth & it shal be the feirest garmēt, that thou
maiest Were And saide gouerne the so to thy power, that
noman say harme of the, albe it it Were lesynges, for alle
men knowe not the trowth, & yet they haue eeres, plato desi
red him to answer in .iij. thingis & he wolde be his disciple
the first Was What maner of men one ought to haue moost
pite of the .ij. Wherefore som mennis Wikkis preue not, the
ij. folwe aman shulde do to haue retribucion of our lord
The first he answered that aman ought to haue pite in .iij.
Wieses þ is to sepe of a goode man in the handis of a shrewde
for he hath there but all sorowe, & of a Wisesman in the gou
nauce of a fole Whiche is to him grette heynesse, & a liberal
man in the subiection of a kaptif, for he hath thereby grette tri
blacion The .ij. their Werkes preue nat that haue goode con
seile, & Werke not ther after, & haue richesse & wil not dispen
de hit for their nede The .iij. is the goode retribucion, that one
recepueth of our lord god cometh to be entierly obeissant
vnto him, & absteine him fro synne & Whan platon Was thus
answered, he became his disciple all his lyf And the saide so
crates seide dispreise thy bodeli deth, & it shal be the lyf of thy
saule, folowe Justice & thou shalt be saued And saide a Wie
semā resteth & deliteth him, Whan he findeth trowth And
saide a Wisesmā ought to speke With an ignorāt, as the phisi
cien doth With his paciēt And saide he that taketh his
pleasāce in this Worlde must nedis falle in one of these .ij.

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causes that is to say othex to lakke that he coueteth or to be
se that he hath Wone With grete payne And sayd to one
of his disciples suffise the to ete that wil take awaye thy
hungere. & drinke that wil stanche thy thirst remebring
Wele thy saule. & folowe goode Werkis. lerne sapience of the
moost Wysemen that be in thy dayes. escheue the gynes that
Women set to take men With al. for they be hidzers of sapi
ence And said he that loueth this Worlde is like to him that
entreteth in to the see for if he escape the perils of the same men
wol seye he is fortunate. & if he be perished they wol seye he is
Wilfully disceyued And said man hath power ouer his
wordis. til they be spokē. & Whan he hath ones vttered them
he hath noo power ouer hem And said he that hath no power
to refreyne his tōge hath no myght to resiste al his othex
delectaciōs And said silēce & speche is goode in diuers Wy
ses & places And said if a man be moche herde speke. one
may knowe if he be discrete or not & if he hold his peas or
speke litil. one wil the rather deme he be Wyse And said
Whan a man speaketh he ought to gsidere afre what he wil seie
for better it is he gsidere. than another shold And said to
one of his disciples Whan thou wilt speke. speke curteisly or
hold thy peas And said he that holdeth his peas or speaketh
litil lerneth atte speche of othex. & if he speke. othex lerne at
his wordes. One asked him what was a goode purchasse. he
ansuerd that. that groweth in the spending thereof. And saide
drōkenhip vndoth amā. & said one ought not to aye gseile
of him that hath his herte al sette to the Worlde for his aduis
shal be but after his pleasāce. & said good gseil sheweth often
the ende of the werke. there was a woman that called him old

and said his face was right foule To Whom he answered
thou art so derke & so troublous a myrrour that my beaulte
can not be perceyued therein ¶ And said he is discrete that
kepeth wele his secretes, & he is not wyse that discouers them
¶ And said a man ought to kepe secreete that he is desired
to kepe, & he is more to praiser that kepeth that thing secreete
Whiche he is not desired to kepe ¶ And said if thou can
not kepe thy own secretes, moche lesse wolt he kepe hit, to
Whom thou hast told hit to one ayed him Why advise man
wil desire to haue counsaile, he seyde lest his wyll be in any
wyse medled With his witte ¶ And said he that is of
good condicion is of good and sure lyf, and is beloued of
goode people, and he that is of euil condicions is euen the
contrary ¶ And said to one of his disciples, truste not this
worlde, for hit payeth neuer that it promitteth ¶ And said
acustume you to be content With litil + for ye shal fynde
hit for the best, and that shall com vnto you, repute it not
for litil, for it may encrease, & multiplie, but seke to wyne
freendis in very loue shewing them noo signe of hate, and
one ayed him What differēce was betwene trowth and le,
singis, he said as moche as is betwene the eere and the eye
¶ And said he that desireth to haue more than suffisaunce
hath that proffiteth him noo thing ¶ And said to one of
his disciples, trust not in the tyme, for it faileth, incontynēt
to him that trustith ther to ¶ And said Ware thou be not
disceyued by thy beaulte, and by thy youth, nor by the helth
of thy body for the ende of thy helth shal be sekenesse, and the
ende of thy sekenesse shal be deth, & thou maist not eschue the
diseases of this worlde, ther was neuer ioye Withoute sorowe

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nor neuer light Without darkenesse / nor neuer rest Without
labour / nor assemble Without departing And sayde. like
as the fortune of this Worlde. shal make reioysing vpon
thy ennemye / right so may it make thy ennemye haue re-
ioysing of the And sayd he that stabilisseth / and set-
teth him self in couenable place / is the more sure for the pe-
rpls of this Worlde And sayd he that is fulfilled With
the loue of this Worlde disposeth him to .iij. thinges / that
is to saye / first to pouertee / for he shal neuer attemp to the
richesse that he desireth / Secoundly / to suffre payne / thirde-
ly to lesynesse / Without expeditiō And said / tell neuer
thy gseple to him that is angry Whan one praieth him to ke-
pe it secrete / One asked him What he had Wōne by his science
he sayd I am as aman sitting on the see syde & biholdyn-
g the simple folkes Wrapec in the Waues of the see And
said. grette freedom growith by seruite / for the more one ser-
ueth the more fre he becometh And sayd. he that wil win
ne frēdes let him loke first if he can refrayne them from cor-
uetise / & if he can / rest than With them & ellis sone to departe
And said if thou be not couetous / thou may rest in euery
place And the said socrates had many seyminges agens-
t Women Whiche is not traslated And it was asked of him
to What sciēce it was best to sette his childe to scole / he ansuer-
de / to lerne that / that is bothe proffitable in this Worlde & the
other / one asked him Whan he begāne to be Wyse & Vertuous / he
ansuerd / Whan first I refrained my self wil And saide
Whan aman is so diligēt to lerne / & loueth so Wele sciēce that
he taketh noon hede of pryysing nor dispreisyn-
g for the loue
therof / than is he Wyse / It was tolde him that ther hadde no

credence be geuen to alle his wordes, he answered, so that my
wordes haue be goode and reasonable I geue no grete force
Who hath beleued them or no. And said, he is goode in
the higest degre of goodnesse, that enforceth hym to be good
him self. And he is in the .ij. degre that enforceth him to
cause other to be goode, and he that rekketh of none of thiese
.ij. is to be dispresed. And said to his disciples be not
desirous to haue the goode not durabill, but couette to haue
that is perpetuelly good. And said, be not inquisitif
vpon other folkis lest they be inquisitif vpon the. And
said put Wit and discrecion afore the in all thy werkes,
and thou shalt be the better granspised whan thou shalt com
to the execution of the same. And said for here not to do
goode dedis all be it they be vnknowen. There was one dis
presed his face, to whom he saide it was not my power to
make my face, and therefore I ought not be blamed if it be
foule, that that I haue puer ouer I haue made fair and that
that thou haddest power ouer thou hast soyled. And said
be true vnto hym that companyeth with the, and keereth
trowth vnto the, and thou shalt be the more sure to escheue
dangers. And said do to other as thou woldest they shuld
do to the, And do to noon other but as thou woldest be doon
to. And said aman ought to be corrected by experiance
and taught by the mutacion of this worlde. And said
he is liberaill þ hath greter delectacion to haue goode renoume
than money. And saide pacience is a strong castell, and
hastynesse engendreth repentaunce. And said honour is
the fruyte of trowth, and for thy trowth thy frendes shall
worship the, And thy goodnesse shall be knowen not sparyg

to do that, that shalbe prouffitable ¶ And said, it ought
 suffice a man to knowe and vnderstande that, that he seeth
 dayli fal in this World, for thereby he may lerne newe scien
 ces, he ought to be worshipped, that willethe wele to every
 man, and he that wol othez memmes harmes putteth him self
 in grete perille, but the Juste man resteth in surete ¶ And
 said he that kepeth him self wele is a grete conquerour, &
 he that settith so litil by him self that he thinketh not on
 his saule, leseth him self, he that is pacient woth wele, and
 shal not repent him, and he that holdeth his peas saueth his
 daungier ¶ And said let thy sedes be goode workes, & thou
 shalt gadre flours of Joye and of gladdensse ¶ And
 said, thou shalt haue rest in the compaignie of a Wyse man, &
 labour in the compaignie of afoole ¶ And said, to be satis
 fied, With litel is worship, and not to be sattisfied, With
 moche is shame ¶ And said, enquire Whan thou hast doon
 any deffaulte, and if thou haue erred, correct thy self and
 repent the and after that repentance Ware thou falle no
 more thereto, and loke thou vaunte the not of any of thy
 goode dedis ¶ And said he that preiseth him that woth we
 le is partener of his good, dedis ¶ And said, accompany
 not With him that knoweth not him self ¶ And said
 he is in grete reste þ refrayneth him fro aigre ¶ And said
 he is wele disposed, that can tempre his delyng and his
 speche ¶ And said, take noo shame to here trouth of Whom
 so euere thou hearest it, for trouth is so noble that it worship
 peth thos that pronouce it ¶ And said, that thing, that
 kepeth amayn from shame is bettir than the richesse purchas
 sed, thereby ¶ And said many men may aperceyue falsities

in them self+that fynde faultis in all other. And sayd
to a man that fled? Benquissled? from abataille, thou dost
eupl to flee from the honourable deth to the shamefull lyff
And sayd he that erreth, or he knowe the treuth, ought
the somer to haue forgeuenesse. And said moche Wyne &
sapience may not acorde, for they be in maner gtrarious
And said, suffisaunce is a castell that kepeth Wysemen
from euyl Werkis. And said if he can not escheue ire yet
kepe it sekret. And said that thing that afoole leseth can
neuer be recoued, but a Wyseman can lese no thing. There
Was a foole that blamed him, Wherefore one of his felawes
ayed him leue to auēge him, to Whom he saide, a Wyseman ye
ueth neuer licence to do amysse. And said all thinges he
strengthened & susteyned by Justyce, & all thinges he amu
nysshed & feblissed by Iniustice. And said all that thou
dost may not be kept gseile, al be it, it be nat now. Under
standen it shalbe knowen at somtyme. And sayd good
renomme is better than richesse, for richesse wolbe losse and
renōme wol laste. Sapience is a richesse that wil neuer
faile nor admysshe. And saide Ware the of drōkenhip for
the Wit that is oucome With Wyne, is like the hors that cas
teth his maistre. And said take hede of the gupdynge of
him that thou apes gseyle of, if he gouerne hym self eupl
by liklyhode, right so Wyl he gupde the, for by reason he ought
to loue him selfe better than the. And sayd he Ware thou
breke not the lawes that be for the cōmone prouffyt. And
saide pouertee is better than euyl gotten richesse. And saide
ama Withoute sciēce is lyke a royaume Without a kyng. And
said a king ought to take none to his service but suche as

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he hath preued afore good and true ¶ And said he that
taketh all men in like condicion, may not make hym all his
frendes ¶ And said, comitte all thy causes to god With
out eny excepcion ¶ And said, repete not thy synnes litil
nor magnifye thy good dedis for thou shalt haue nede of
them if they were more ¶ And said to his disciples, be Wa
re of this Worlde & thynke it is a thorny busshe that thou
must trede vpon ¶ And said like as thos that be Wordely
Wyse kepe them from angre in the presence of their kyng, by
as grete reason ought they to be Ware, so be they agre them
afore god that is to vnderstanden in euery place for god is
ouer all ¶ And said he that is long or he be angry, is har
der to appease, than he that is lightly broth, right as the gre
ne Wode is hotter than the other whan it is wel kyndeled,
Ther were brought afore him certayn people whiche said dy
uerse Iniuries to hym, he answered, if ye haue eny other ma
tere to Wymne of me then this, do it orellis holde youre peas
Ther was greter reuerence made to another man, than to him
Wherfore oon asked him if he hadde eny enuie therat, he answered
red if he hadde more sciēce than I, I wolde haue hadde enuie at
him or ellis not ¶ And said, sapiēce & goode renōme is not
founde but in goode psones Wherfore they be better than the gre
te richesse that is founde in fooles & euil propel ¶ And said
thy saule ought to thinke wel, & thy body to helpe thereto
And said that thou oughtest kepe sekret in thy courage dis
couer it not to euery mā ¶ And said oon vnto him y salbe
him in a poure clothynge this is not Socrates thus pouerly
arraied that gaue the labes to y peple of athēs, to whom he
answered, y true lab is not made by good arrapemēt but by

Vertue reason and science And sayde to his disciples
Dyspreyse the deeth, and semblably drede hit And say
de a wyseman ought to knowe what is his faule

Platon is by interpretation as moche to seye as en
ded or fulfilled, and was of grece, by his fathers syde
he was of the noble esculapius kinere and by his
moders syde of the kinere of zalon that ordeigned diuers
lawes, as it is abovesaide, he dwelled with socrates the spa
ce of .v. yeres, and after the deeth of the said socrates he vnder
stode that in Egipte were certayn of pythagoras disciples to
whom he went, and profyted moche in lerning with them, he
retourned then ayen to Athens, and there he ordeigned .ij.
scoles and vsed laudable lyff in doyng goode werkis helping
and nourissing the neddy peple, And they of Athens wolde
haue made him their lord, he refused hit vterly for as mo
che as he knewe them of badde and wilked gopyons, and knewe
wele that he coude not lightly chaunge their disposicions, and
also he wyste wele if he shulde correcte them like as it apper
teyned they wolde serue him as they did socrates, The say
de plato lyued .lxi. yeres a man of good discrecion, dispo
sicion, and right pacient, and a grete pauer of his good to pouer
men and to strangers, and he had many disciples, amonge the
whiche .ij. of them after his deeth, that is to witte, zenocra
tes and Aristotiles held the scoles And the sayd Platon
side teche his sappyence by allegorpe, to the intent that hyt
shulde not be vnderstande but by wyttie men, And he lerned
hit of Tymeo and of socrates, he made .vj. bookis, and
preched and taught the people that they shulde geue graces
and thankes to god for his goodenesse and mercy, and for that

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he made them all equal in so moche, that he amay neuer so
mighty, his power can no more, than if he were a pouer crea-
ture, resiste ayenst deth, semblably he had and thanked god
for the Witte that he hath geuen to man. And saide yma-
gyne no thing to be in him, but that, that is nedfull goode
and couenable. And said, be not couetous vpon Worde-
ly goodes, for god hath ordeygned that we shulde haue suf-
fisaunce in this Worlde. And suche suffisaunce is called
Sapience, the Whiche ye ought to haue With the drede of
god. Whiche is the kepe of goodnesse, Wherby ye may entre
and atteyne to the goode and true riches of this Worlde, le-
uynge to do all thing that may cause hattered and euill
Wille, for and ye Wist holbe summe thinges that ye loue &
preyse, as euil and vyle, ye wolde haue them in more hatere
than loue. And sayde, directe and amende your self, and
after labour to correcte othre and if ye do not ye shalbe dāp-
ned. And I telle you, the thing that hath made me moost
gladde, Is that I haue not sette by golde ne siluer, for if I
hadde gadred grete tresor I shuld haue had many heuy
thoughtes. Where I haue nowe Ioye & gladdnesse, Whiche en-
creases daily in me in lernynge Wysdom. And for to lete
you Wete, that golde and siluer aren not good, to be ouer
moche set by. Ther is summe countre that alittill purp-
or vncorne bone, Is bought for a grete soume of golde
And in othre places, men take glasses bras and othre
fache thinges, for as moche golde. And therefore if it were
perfyte good of him self, he shulde be equaly chosen, and
loued ouer alle like as sapience is chosen and loued in
euery Cuntre. And sayde, Enquere and seke to

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haue vertues / & ye shalbe saued praise no foule thingis and
blame no thing that is laudable / & trauaile you not for to
winne thinges / that shal lightly be lost / folowe after your
good predecessours arrape you with iustice and clothe you
with chastite / & so ye shalbe happy / & your werkes lauded
And said Custome is a grette thinge And said the Wile
ked? Werkes dampne and distrope the good & the bittrenes
se of the aloe tre distrope the swittenesse of the hony / And
said? A Wyseman ought not to thinke on his lossis / but
ought to kepe wele the remanant of his good? And
said? he that doth not for his frendis while he may + they
wol leue him when he shal haue moost nede to them And
said? that sapience is good? for she can not be lost as other
catalles and wordely goodes may / And it was asked him
Wherby a wyse man might be knowen / and he answered when
he wol not be wroth of the iniures that ben don vnto him
and? reioysseth him not when men preysse him / And? It
was asked of hym / howe men might best be reinged? of their
ennemyes / he answered for to be vertuous / and? to do good?
and? noble dedes And? sayd? to his Disciples Enfor?
ce you to gete Sciences + by the whiche ye shal dyrecte your
saules / And? do your part for to kepe the lawe in such a wy
se + that your maker may be content with you And? he
saide a yong man that had? sold? the l?uelode that was com
to him by succession + And? he dyspended? it amysse in gre
te dyuers and? other misreble + To whom he said? the erthe
eteth other men + but thy self etest the erthe / And? it was
asked? of him + Why it is that tresour and? Science may
not accorde to gyde And? he answered? and? sayd?

that one thing, fool a cōplisshe'd may not be dyuided And
said that he that trustes in his fortune, And is not som
what besye and diligent to laboure in goode Werkes the goo
de resorted from hym, as doth the arowe from the stone that
it hath light vpon. And said he that teacheth good to o
ther, and doth it not him self. Is like to hym that lighteth
a candle to another, and goth him self darkeling. And
saide a king ought not to be gretely praised, that reygne
th onely but vpon his subgiectes, but he aught to haue laude
that reigne
th and hath lordship vpon his ennemyes
And sayd, he that geureth and assembleth moche siluer
ought not to be called riche, but he that dispendeth it wor
shipfully and laudably. And som asked him howe one
might kepe him from nede, and he answered if men be riche
let hem lyue temperately, and sobriely, and if they be pouer
lete hem laboure diligently, Than some asped him of howe
moche goode aman ought to be content, And he answered
to haue so moche as he neded, nat to flatter nee borrowe of o
ther. And sayd to his disciples, When ye shal be Wery
of studyng, sperte you in redyng goode stories. And
sayd, that the Wyseman ought not to coueite the riches
se of his frende, lest he be hated, and dyspreyse him ther
fore. And sayde, A littill goode is a grette thing if thou
be content ther With. And sayd, it is better and amore co
uenable thing to aking, to remembre and se to the goode
gouernaunce of his people the space of aday, than for to
daunce & sperte hym a hole yere. And sayd Werkes don by
Wysdom causeth knowlege of thingis & them discreteli to dis
cerne, and Werkes don by ignorāce is an vnknowen thing

til treuth stalle & sette thm in their right Wey / & Workis
don by lesingis is for to Disorde goode thiges / & put them
oute of their propre placis. And saide thou shalt neuer be
patient Whyl thou art couetous. And it Was asked him
howe he might haue lerned so moche Wyse dom / he ansuerd by
cause I haue putte more oille in my lampe to studie by than
Wyn in my cuppe. And it Was asked of him What man is
moost couenable to gouerne a towne. And he ansuerd he
that can Wele gouerne him self. And it Was also asked of
him What man Was moost Worthy to be called Wyse / and
he ansuerd he that taketh moost hede to goode conseile and
casteth moost doubtis. And sayd that the Vessels of
golde be proued and knowen by their solwe / if they be bro
ken or hole / soo az men proued and knowen by their spe
che if they be Wyse or fooles. And It Was asked him Whi
che be the moost Ignorant men in their dedis. And he said
suche as Werke moost after their owne conspyll / and that
obeye to them self / and for default of goode aduise ment
Dispose hem hazardly to do Wykkid dedes. And they asked
him Who dooth moost Wrong to him self. And he said he
that meketh him to thos that he ought not. And said
the ignorant peple Iuge th lightly the fairnesse or the filth
that they se outwarde. & the Wyseman Iuge th by that / that
they se of mannes cōdytions. And said he findeth sa
pience that seketh her by the right Weye / and many erre
by cause they seke her vnduely and blame her without cause
And saide he that is ignorant of good sapience / knoweth
not him self / & he that knoweth not him self is of all ig
norantis the moost ignorant. And he is Wyse / that know

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Weth Ignorance + and he that knoweth it not is ignorant
 ¶ And sayd Wrath ledeth shame in a lese ¶ And said
 The king resembleth to a grete Ruyre growyng of litil
 and smale rempyng Watres and therefore if he be swete the
 litil shulde be swete + And if he be salt the litil shulde be
 salt ¶ And said he Wele Ware that in bataille thou truste
 not all onely in thy strength dyspreysing thy natural
 Witte causeth victorie Withoute might but smetle may
 men haue victorie by strength Withoute vse of natural Wit
 And sayd Wordes Withoute goode effect + is like a grete
 Watre that drowneeth the people and doth it self no prouf-
 fyt ¶ And saide a suspicious man is of euyl condicions
 and lyueth in sorowe ¶ And said he not Wyllyng to vse
 eny Wordely delectaciōs into the tyme that ye se Whether Wit
 te and reason graunte thereto / And if thiese two acorde
 thou maiste Wele and lightly knowe the fairenesse and
 the filth therof + And in what Wyse they varie and what
 difference is betwene hem ¶ And sayd + The Peames
 aren somtyme lost by neglygence And somtyme for vsing
 to mocke Jaelnesse and also by to grete trustyng in fortu-
 ne + Also Whan men entende not to encrese the people to in-
 habyte the lande + And also Whan Werre lasteth long ther-
 in ¶ And said The ende of Indignacion is to be asha-
 med of him self + And It Was aped hym holbe ¶ A Wys-
 seman coud be troubled + And he ansuerd + Whan he is
 compelled to tell the trowth of an vnknowen thyng to
 hym ¶ And sayd + Whan thou shalt se A man of
 good disposicion + and full of perfectyon + thou ought to
 do after hym + for couetise is bothe Weke and seke in hym

to do after him, for couetise is bothe Weke and seke in him
¶ And said, dispraise not alittle thing for it may encreas
se ¶ And said, blame not nor rebuke a man when he is
broth, for than thou mayest not directe him ¶ And said,
be not gladd of the euill fortune of another, for thou knowest
best not howe the worlde may tourne ayenst the ¶ And
said stable thy witte bothe at thy right hande and thy left
¶ And thou shalt be free ¶ And said, there is thre thinges
that doth me harme to se, that is to saye, A riche man fallē
in pouertee, a worshipfull man dispraised, and a wyse
man mocked, and scorned by ignoraunte people ¶ And
said, be not in fellowship with the wicked men for noo goo
de that they can promise the ¶ And said, when a reyaume
is in prosperite, Couetise is bounde to the king, & when it is
in aduersite, the king is bounde to couetise ¶ And said, Co
uete not that thy thing, be hastily don, but desire onely that
they be well don ¶ And said a man ought to be better content
& is more bounde to his prince, for con fairre worde of hym
than if other hadde geuen him grete giftis ¶ And said, the
gyftes that be geuen to the goode people, askith retribucion
& the giftes that be geuen to the noghty people, causeth them
but to aske more ¶ And said the wickednesse foloweth
after the wicked men, & dispraiseth all goodnesse, like as
thespse that setteth her vpon corrupt thinges, & leueth the swe
te flowres ¶ And said haste thou not to prepe any thing vn
to the tyme, that thou knowest if it be worthy, for to be pray
sed or not ¶ And said, that a wysemā ought not to exalte
him self byfore the vucōming but meke him & thanke god
that it hath pleased him to exalte him in goe, & put peine to

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 bringe hym out of his Ignorance in the Waye of right By
 senesses & cortesie for if he shulde rebuke him shamefully it
 shuld be cruelte & to instructe him easely is courtesie. And
 said that .ij. Disputers Disputing & arguing . for to haue
 knowleth of y^e trouth of a thig haue no cause to be wroth
 to gide for their question falleth to oo cōclusion but & if
 the one thinketh for to gquere the other they may haue ligh-
 tely hated to gide. For as moche as ich of them wolle
 brige his felawe to his owne entente & so to subdue his oppo-
 nyon. And said Whan thou wilt knowe or are any thing
 of any man if it be refused the thou ought to be more asha-
 med of thin asking than he of his refus. And said he that
 can not nor wil gouerne him self is not able to gouerne
 many other. And said a Wyseman ought to aske curtesye
 ly & mekely & With fewe wordis like as the leche that dra-
 wethe more bloode of a man mekely & Without noyse than
 with the sencerolle that pricketh faster & maketh more noyse.
 And saide a man of feble courage amoyeth him lightly of
 that he loueth. And said enforce thy self to knowe god &
 drede him & payne the for to knowe thy self & to teche other
 and rather to do so than to besy the in thy other daily occu-
 pations. And said Desire no thing of god but that is
 prouffitable but desire of him the good that is durable lo-
 ue not simply the goode lyff here but principally the good
 ende. And said he is vnhappy that gtinueth in his malis-
 ce & thinketh not on his ende. And saide reken not thy
 getting in thinges that ben from the ne tary not to do for
 them that haue don for the til they aske the the recompense.
 And said . He is not very Wyse that gladdeth or

reioysed him in Wordely prosperitees / and is troubled in ad
uersitees ¶ And said + the filth of Wordely Witte is kno
wen in moche speche ¶ And said + first thinke & afterwarde
speke & than execute / for thinges chaunge lightly ¶ And
said + angre the not soeprly / for if thou acustume it + it woll
tourne ones to thy harmes ¶ And said + If thou be wil
ling to geue any thing to any neddy body + tary not till to mo
rouwe + for thou knowest not what may befall to the + And
geue to him that may not labour ne gete his living ¶ And
said be not Wyse onely in seynge + but in dedes + for the speche
Wasteth in the World + the sapience of dedis is prouffita
ble in the euer lasting World ¶ And said + our lord accepteth
him for noble + that doth goode Werks though he be pe
asible of litle Wordes + and reputeth for euill the praieres &
sacrifices that ben don by euill people ¶ And said + If thou
laboure to doo goode + thou shalt therfore suffre no peyn + for
if thou hast dilectacion to do synne + thy dilectacion shall
vanishe & be none + and thy synne shall abide euer with the
¶ And said haue in mynde the daye that thou shalt be called
to thy Iugement + & thou shalt haue nothing & than thy clatte
ryng tounge shall be stille + the thought shall faile the + thy pen
shall be deke + and thy humanite shall be consumed in to the
erthe + and thy Witte so corrupt + that thou shalt haue no po
wer to fele the stretch of thy body + nor holde the Wormes
shall suke thy roten kareyn + Also haue in mynde the place
Wher thou shalt goo + the lordis and the seruauntis shall be
alle like in the sayd place + and that ther may nother
frende ne foe hurt nor helpe the ¶ And therfore lerne
ne good sciences and disciplyne + for thou shalt not

knowe when thy departing out of this worlde shalbe and
yet be certayn that amongis all the yestes of god, sapience
is the moost excellent. He geueth goodnesse to the good peple
& pardonneth to the wikked their wikkednesse. thinke &
haue in thy minde continually that thou haste ad, & trust not
in any thingis of this moeuable worlde. be wele ware that
thou do no foule dedis, for no delectacion nor winningis. & be
ware that for the variable plaisaures of this wikked worlde
thou lese not the ioyfull & euerlasting blysse. And saide
loue sapience vnderstande & herken the wysemen, & be obey-
sant to thy lord. Werke not but in due tyme, & yet take he-
de howe thou shalt do it, loke that thou say no worde uncon-
uenient, & be not proude for no riches, ne despeire the not
for non euill fortunes be wele disposed to all peple, & dis-
praise no man for his mekenesse. And said that thou
reputeft no vice in thy self, blame not another though he
doth it, & thou ought not to desire to be praysed of vertues
that be not in the, ne do no suche thing that thou woldest bla-
me or dispraise another if he dyd it. Thou must do suche
thingis as been good & couenable though they be forbidden the.
And saide A wyseman ought to repute his errour grete
& his good dedis litil. And said a folpe is to cut the by-
nes, & take a wey the euil branches therof & to leue within
our self the couetises, & othre wikkidnesse. And said li-
ke as we kepe our self from the multitude of metes for the
helth of our body, we ought by a grete reason to absteyn vs
from vices, for the sauacion of oure saules. And saide he
that addeth to his gentilnesse noblesse with good maners
and conditions is worthy to be praysed. And he that

taketh and suffiseth him only, With the gentillesse that co-
 meth to him by hys kynred, Without purchassing any
 othez vertues, ought not to be called good, nor to be holde
 noble. And sayd, if thou fele thy self more true to the
 kynge, than othez ben, and that thy wagis ben like to thei-
 res or lesse, yet thou ought not to compleyne therof, for thyn
 ar lastynge, and so ar not theires. And sayd, If any ha-
 ue enuie at the, and by enuie saith euill of the, Sette not
 thez by, and thou shalt haue peas With hym, for he seketh
 not but for to haue noyse With the. And sayd, men ought
 to kepe wele their halidays, that is to witte principally from
 euil doyng. And said, the more that thou art exalte d
 in high astate the more thou ought to be meke and curte-
 se to the people to the ende, that their loue may abyde With
 the, if any thing shulde befall the, othez Wyse than wele.
 And sayd, onneth may aman kepe the loue of his fre-
 des, if he wol correct him rudely of his faultes. And
 said, a Wyseman ought for to chese goode men to be his ser-
 uantes, like as men chese the goode grounde for to la-
 bour hit.

Aristotle by interptacion in grekes tōge, is fulfil-
 led, or complete of goodnesse. And he Was sone
 to Nichomachus, the Whiche Was right connyng
 in fisike and a good fisicien, & Was boren in the Towne of
 Stagire, and he Was of the kynred, both by his fadirs sy-
 de, and by his modirs syde of Esculapius of the Whiche he
 re byfor hath remade mencion for he Was in his tyme the
 moost excellent. And the best of all the grekes, and Whan
 the sayde aristotle Was. viij. yeres of age his fadir putted

him in the cite of Athens that than Was called the Cy-
te of Wysdom + and there he lerned Gramare Rhetorike
and other booke of poetrie. And therein he studyed the
space of .ix. yeres proufftyng gretely therein. And in
thos dayes men sette moche store by the foresayde sciences
and Was their oppinion that it Was the laddre to go vp in
to alle other sciences. And certayn other Wyse men at the
same tyme as Pythagoras and Pythoras and dyuers other
reputed and held the sayd sciences for no sciences & did
but make and scorne them that lerned them. Saying that
suche science as Gramare Rhetorik and poetrie Were not
couenable to come to any Wysdom. And that Gramare
is not but for to teche the children. Poetrie but for to tell
fables and to make lesynges. Rhetorike for to speke faire
and in termes. And Whan Aristotle hadde this wordes
he had grette merueyle therof and Was gretely agreued
With such as helde the same oppinion. And strength him
after his power to susteyne alle manere of Gramaryens
the poetes and also the Rhetoriciens. And sayd plainly
that Sapience can not excuse her of the sayd sciences for
Reason is an Instrument of Wytte. as It appereth open-
ly. that knowyng of any thyng is to vse of Reason and
this prerogative. Whiche god had geuen to men is right
noble and Whorthy. to thetente that amongis the men
he shuld be holden for the moost Noble and most Wyse
that more vseth of reason. And that better and mo-
re couenably receyueth in hys herte thynges. And
tellet him in place. and tyme couenable. And for as
moche as Sapience is moost noble of alle other thynges

he ought to be declared by the best rayson and couenable manere and by the moost pleasant and short wordes that can be don without errour or letting the sentence for is the reason he spoken imparfeite the name of wisdom if lost thereby and so is the speaker in faulte. And so the hearers resten in doubt of the sentence. And after that aristoteles colde the sciences abouen said he lerned of plato in a place called Epidemie Ethikes and the .iiij. sciences theologi- kes and at that tyme he was .xviij. yeres of age and when plato went the secod tyme into Cecile he left Aristotiles in his place in the saide towne of Epidemie. In the which he taught the science and lerned it and after the deth of plato the kynge phelipe of macedoyne sent for aristotilles which went to him in macedoyne and there dwelled with him du- ring his lyff teching contynually the saide science and af- ter the deth of kynge phelipe reigned his sone Alexandre the grete. And when Alexandre departed from macedoy- ne for to go into the Countre and region of daise thoo re- turned Aristotill to athenes and there he dwelled .x. yeres studyng til that he became a souuerain clerk and ap- prentice accused him by enuie to the citezins telling him that he worshipped not their ydolles like as other people did at that tyme wherof aristotill was aduertised and hastily departed fro athenes and went into þe towne of setagire where he was borne fering that they of athenes wold ha- ue don to him as they did to socrates if he had dwelled lenger with theym. And he ordeigned a place in setagire where he helde and kept the scoles geuing many good in- structions to the people And occupied the tyme in goode

dedes. And yauere grete almesdeis to poure people + and
married many poure children that wer fadir and modir lees
and he taught benignely alle tho that wolde stude what
astat or nacion that euer they wer of and ediffied & bilde
newe apen the said Cite of Stagir and thern ordeigned
lawes + and yauere instructions to kingis and princis whi
che they tooke and kept right reuerently + and after he
deyd in the age of .lxxij. yeris + they of Stagir toke his bo
nyes and right worshipfully put hem in a shryne wher they
helden their counscile for his grete Witte and also for the gre
te and feruent loue that they hadde to him + and as often
tymes that they hadde ado eny grete matere for to haue the de
claracion therof + the men whiche were of counscile wolde go
and stande as nigh the saide shryne wher the bonys were
as they wolde for to haue knowlege of y trouth of their ma
tere + and thus they did for to worship him the more + and
their opinions and very trust wer for onely beynge nygh
the said shryne their Wittes shulde be the better and their
vnderstandynge more pure and subtil. And the said
Aristotill hadde in his tyme many kinges sones that wer
his disciples + and he made in his dayes wele an .C. bookis
of the whiche we haue now .xxvij. in logike .viij. in natu
re the book of Ethik the book of politik the booke of Metha
fisike + that is named theologie and the bookis of the Wit
tes of geometrie + and platon rebuked him bicause that he
wrote his sciences in bookis + to whom he said in excusing
him that it is a thing knowen and notified ynowe + that
all tho that loueth science ought to do nothing that shulde
cause the losse of her + And therefore It is good to compose

and make bookis by the Whiche sciēce shal be lerne d, & When
our memorie shal fayle it shal be recouered by meane of boos
kis for he that hateth science shal not proffite in hit though
it be so that he se the bookis & biholde hem yet shal he sette not
by it, but departe Worse & lesse Wyse than he Was a fore, & I
haue made and ordeigned my bookis in suche forme that the
Wyse men shal lightly & aisely vnderstande hem but the ig
norant men shal haue but litil auayle by hem ¶ And the
saide Aristotiles held gladly in his hande an Instrument
of the sciēce of the sterres ¶ And said to king Alixandre
he that hath in this Worlde good & laudable name & the ge
of god ought to aske ne desire non other thing ¶ And said
thus to him, Directe thy self first for if thou be not iuste ho
we maist thou wele direct thy peole, & if thou be in errour
thou canst neuer gouerne hem wele, for a puer man can not
make another riche, he that is disworshipped can not wor
ship auother, he that is right feble may not helpe another, &
so may not goodely ne wele eny man directe another, but
if he directe him self first, ¶ And therefore if thou wol take
of the filthes from other, clense thy self first, or ellis thou
shalt be as the leche that is seke & can not hele him self and
traueileth to hele other that haue the same sekenesse ¶ And
said, It is a grete chastisement to the peple to haue a right
Wys lord, & ¶ And It is a grete corrupcion vnto theym to
haue a corrupt and mysruled kyng ¶ And sayd, kepe
the fro couetise for thou oughtest to think and remembre
wele that It is not laudable thyng to haue rychesse in
this Worlde, and shame in the other seying that this Worlde
is no more but onely abaytynge place for to go to the

other Worlde. And said, If thou wol be riche suffice the
With such as thou hast, for he that hath not suffisaunce can
neuer be riche. What goodes that euer he hath. And sayd
If it were so that by euill doyng It shulde fortune the to ha-
ue som good, & by Wele doyng to haue som harme, yet esche we
the euill orellis thou shalt be deceyued atte last & euer do we-
le & atte last thou shalt be remunered, therfore. And says
de, such thing as thou prayses vpon thyself blame it not
vpon another, and do nothing to other, but as thou woldest
it wer don to the, refrayn thyn owne Wille, & hate not other
men, be not enuious, and haue hym not in Indignacion
that hath offended the, for no man can somtyme esche we ex-
tour, be not couetous, for couetise lettith the mānes reason, &
taketh aweye the knowlege of trouth, do not vncouenable
Werkis, take compaynie With Wyse men and studie in their
bookis, fle lesinges, for the lyers lyeth not but for vnkno-
wing of reason and of her saules, the lest harme that can fall
to alper, is that no man bikueth him of nothing that he
saith, neuirthelesse man may better be Ware of a theffe than
of alper. And sayd the hertis of good people accordeth
togidres, like as reming Watre With the Watre of the see, &
the hertis of euill people can not lightly acorde, all be it that
they be togidres, as the vnrasonable bestes that playe & lepe
togidre & sodaynly falle to fighting. And said, ordeigne
that your offices and autoritees ben geuen to them that
loueth & foloweth trouth & rightwysnes and cause them to
haue rigorous peynes y ben harme doers & loueth falshode &
desepcion. And said, If ye haue wolte in any thing counseile
you to Wysemen & if they dispraise you therof be ye neu Broth

Wentio Justice

therefore/ and if a man hath som vice & beside that hath many
vertues ye ought not therefore to lette to aske him cōscie
And saide many man shal both lette & trouble the that
can not helpe the And saide Justice is a mesure the whi
che god hath ordeigned vpon the erthe by the whiche the fe
ble is defended from the myghty / and the true from the
vnttrue And saide the wyseman knoweth what ignorā
ce is in as moche as somtyme he hath ben ignorant but the
ignorant was neuer wyse & therefore he knoweth not what
is wysdom And saide to Alexādre/ ther be many litil bes
sinesses in thy royaume & many grette & generall & if thou ye
ue pouoir to eny pson vpon the grette/ & thy self to occupie the
litil thou shalt belewite & perceue that grette damage shal
therby fall to the in tyme comyng/ if it falleth not sonner
And saide liberalite is to geue to nedi peple or to him þ hath
deserued it/ so that the gift be after the possibilitie of the ge
uer for he that geueth ouer reason ought to be called waster
& not liberal And saide sapiēce is the defense of the saule
& myrrour of reason wherefore he is right blessed that traueil
leth to haue her for she is the fōdemēt & y rote of all noble
deedes & laudable thingis & by her we may wīne the good en
de and kepe vs from payne euerlastyng And saide O alex
andre if thou vse thy pouoir and lordship other wyse than
thou oughtest to do/ thou shalt be enuied/ of enuie shal com
lesingis / of lesingis shal com Injustice & enemytee / of In
justice and enemytee shal com bataile. and by bataille the
lawe shal be perished/ the people hurt. and thy possessions
lost. But if thou vse thy lordship as thou oughtest
to do + trouth shal encrease in thy Royaume. of trouth

Liberalite

Shall come Justice of Justice loue / of loue grete pestis + a sur
retie by the Whiche the laſſe the people and thy good shall
be maynteyned + encrece ¶ And said he that maketh his
Royaume seruauit to the laſſe shall reigne / + he that taketh
+ put out the laſſe from the royaume shall not reigne ¶ And
said + A king ought to be of goode + strong courage / to re
mebre Wele the ende of the Werhis / + to be courtoys + fre +
to refrayn his Wrath wher it apparteigneth and shewe hit
where it nedeth / to kepe him from couetise / to be true to go
uerne him as nygh as he may after his goode predecessours
to geue to his men as they haue deserued / to deffende + kepe
the laſſe + the feith + + eue to do Wele after his might / + if
the strength of his body faile him thenne to kepe the might
of his corage by the Whiche he shall be the more assured in all
his nedis ¶ And said the king that gouerneth him + his
royaume Wele by his Wysdom Is worthy to be greetly praised
+ lauded ¶ And said to Alexandre seche to Wymme the ri
chesse that be not transitorie / the lyp that is not mouable
the kyngdō that can not be taken aweye from the + the euer
lasting Joye + + be pitefull but not somoche that thou stāde in
daungier therby / do pugnicion + Justice to thaim that haue des
serued it Without delay trauaille the to fortiffie the laſſe
for in that is the loue + drede of god + + whan thou shalt be cō
pelled to take Végeaunse of thyn enemy put it not ouer til
another daye for the fortune + condicions of this Wolde mo
ue + chaunge oft tymes sodaynely ¶ And said thou ought
not to hate him that saith the sothe nor to chide him that ke
peth the feith but he that shall do cōtrarie to the feith be thou
his enemy With all the power of thy royaume ¶ And said

It is better that thou correcte thy self and amende the after
the exemple of thy predecessours than thy successours shuld
amende hem after the exemple of the. And said Worshipe
the goode men & therby thou shalt haue the loue of the people
and sette not al thy wil in this world in the whiche thou
maist not long abyde. And said Worshipe sapience & for-
tiffie it by good maistris disciples & scolers, worship hem
paye for their expencis & kepe hem of thy household, after
that thou shalt se they shalbe prouffyt & sped in the scien-
ce. And thou shalt fynde that grete prouffyt & worship shal
com to the therfore. And said he is of bygge & strong
corage of good discrecion & laudable feith, that bereth paci-
entely all his aduersities for a man can not be knowen in
his prosperyte. And said thou ought to thinke that the
weakest of all thy ennemyes is stronger than thy self.
And said thou ought to cherisse thy knightis & thy
yomanry, and to haue hem in as grete loue in tyme of peas
as in tyme of werte, for if thou sette litil by them in tyme
of peas they shal forsake the when thou shalt haue more ne-
ede of hem. And said the grettest prouffyt that thou canst
do in thy royaume is to take abeye the Wykkyd peple, & to re-
warde the goode. And said a man is of anil gdition that
taketh no hede but to the vices & faultes of othir in dyspreys-
sing of them. And said worshipful deth is better than sha-
meful liff. And said the sapience of a man of lowe degre
is worship & the folie of him that is of high degre is ashame
& auarice is the thig that taketh a wey the name of gentils-
nesse. And said the good price ought to goũne the peple as
his good predecessours haue don & to loue & cherisse the good.

and true peple more than his tresour or other Wordely goodes/ and to delite him in that / that he hath right wysly / & not Wrougfully. And said no man ought to be ashamed to do Justice/ for if the king be not iusticial he is not knyght but he is violent and rapay. And said the Wykkid men obeye for drede/ and the goode for there goodnesse. And said men ought to do Wele to the good peple & to chastise the Wykkid by rigour. And said Wrath ought not to be to sharp ne to swete/ and he Wrote an epistoff to Alexandre/ that the kinges been Worshipped for .iij. thinges that is to Witte for instruction of good labbes/ for conquestes of Landes & regions and for to peoplishe & distroye desertes & Wildernessis/ and he Wrote also to alixandre that he shulde not be Willing to correcte all menes fautes to rigrouselly for it lieth not entierly in mannes power to kepe him from doynge euyl. & therefore it is good sōtyme to foryeue errours & if it be so that of nede pugnicion must be don/ men ought to shewe that they do it by cōpulsion to amēde & pugmisshe the errours & not in manere nor by Weye of Vengeance/ & he said We a man that hadde his hand smytten of for thefte that he had don. And he said for as moche as that man had taken from other suche as Was not thei owne men haue taken from him y/ that Was his. And said thou maist not so Wele cause thy peple to loue the as to cherisshen hem & shewe hem right wysnesse/ & if thou doost the contrary though thou hast the lordship of their bodies thou hast not the lordship of their hertis ne of their courages/ & that shalt thou finde Whan thou callest vpon their seruise at thy nede Wherfor it is a grete dangier for aking to do iniurie and to make his peple hate him

And said he is right happy þ̄ can chastyse him self taking ex-
emple by other. And said fortifie your saules With good de-
des & departe you from couetises Which distroyeth the feble co-
rages. ¶ Ther is nothing that maketh a man lesse to
be sette by than to preysse & booste him self of his goode dedes.
And it was asked of him What is the cause that Wisemen
Wol not be wrothe & eny man Wol teche hem. And he ans-
werd for as moche as Wysemen knowen that sciēce is a right
proffitable thing. And said he that Wol not nor can not do
wele atte lest ought to kepe him from euil doyng. And said
to his Disciples loke that ye haue .iiij. eeres .ij. for to heere
& lerne sciēcis & proffitable thingis. & the other .ij. for your
other wordely besinesses. ¶ The moost profitable thing to
the world is the deth of the euil peple. And said a man
may not be so wele knowen as in grette auctorite. And said
in all thingis the lest quātite is the lightest to bere sauf onely
in sciēcis for he that hath moost therof the lightest may bere
it. And it was asked of him What was the moost euenable
thing for a discrete man to haue. And he answered that that
shuld abide with him if he wer as copped out of a drowned
ship in the see. And said men ought to loue to lerne the best
of the sciēcis as the bees loue the swetest of the floures. & he
had a noble & worshipful heritage of the Which he lette other ha-
ue the gouernāce & wold not go thider him self. And it was
asked him the cause. And he answered that he that oftēnest
goth to se his heritagis hath more displeasire. And said
the tōge of a foole is the key of his secret. And said to one
that was slowthfull and wold not lerne. sitthen thou wol
not take the payne for to lerne. thou shalt haue the payne

to be lewde & vncōnyng. And said kepe the from the feliship
of him that knoweth not him self. ¶ Tho that ben
dayly enclined & vterly disposed to vices may not encrese
in good ne proffyte in science. And saide if thou wol ha
bandone to thy body al his wil thou shalt be the worse both
in helth & in all othez thinges & atte last thy saule shal be
dampned therefore ¶ He that is entierly enclynd to do
formacion may not be praysed ne come to good ende. And
said a meze man wol not lightly be wroth. ¶ A li
beral man may not vele be enuious ne a couetous man co
tent with his richesse. And said the man is preued & try
ed by his werkis as the gold by the fyre. One of his dis
ciples made to him an euil raport of one of his felawes. to
whom he said I wol not beleue thyn euil wordis ayenst thy
felawe nor I wil not beleue his euil wordes ayenst the. And
said like as the rayn may not proffite to the corne þ is sa
wen vpon the drye stones nomore can studieng auaille to a
foole. ¶ A mannes tonge sheweth his witte or his folie
¶ Experience ought to correcte a man and to helpe him to
liue vele. And saide sapiēce maketh richesse to be fayer & hy
deth pūtē. It was asked of him what was fayer spekmg.
And he answered to speke litil & laudably & to geue reasona
ble answers. & he wrote thus to alexandre ye be a noble &
mighty king & more mighty than ye were & shal encrece yf
ye directe & gouerne vele & iustely your peple & in so doyng
the peple shal obeye you but if ye be an extorcioner & take al
their goodz from them than ye shal be lord of the puer peple
and than shal ye be like him that hath leuer goune the dom
bestis than the men ne ther is nothig so couenable to a king.

as to coueyte vnduely the goodes of his peple ¶ And saye
de he that hath alittle of trowth desireth to haue more. And
saide reason maketh aman to be more souuerain than bestie
& he that hath no reason is but abeste in many thinges the
newest is the best, but loue is contrarie, for the elder it is
the more it is Worth, & one Abrahym lord of sciences asked
him What thing aman ought to lerne first that seeketh sapi
ence, to Whom he answered the gouernemet of the saule. In
asmoche as she is euerlasting and more noble without any
comparison than any thing that we haue. Than they asked him
howe may the saule acquere sapience, and he answered as
a seke man seeketh his fisicien and as ablynde man enque
reth of the colours to theym that se hem, and it was asked
of him, howe a saule might se her self, and he answered the
saule that lacketh sapience can se nothing as the eyen with
out light that nether se hem self nor other. ¶ And said all
manere of thinges haue properites, and the properite of
discrecion is to chese wele the good from the euill. ¶ And
said the lordshippes Wonne by study dangiers and paynes
and so kept, ought wele to contynne and prospere. And
thos þ he lightly Wone & kept in Joye and plessaunce, com
me to alittle prouffyt atte last, & we se comonly the townes
Wher the inhabitantes take grette labour be wele mayntey
ned and encreasse With grette riches, and the townes full
of plessaunce & delices fall to ruyne & destruction. ¶ And sai
de hastinesse of speche maketh men to erre. ¶ And said I mer
ueille howe he þ men laboure Without cause accept it & is ple
ased With all, & he of Whom men say euill Without cause is an
gry With all. ¶ And said loke that thou be not as the bulter

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Whiche casteth the flour & kepeth the brenne ¶ And saide
men ought not to take the gouernace of the peple to a child
to him also that can not knowe the nedis of the poure peple
to him that is couetous, to him that wil werke withoute
deliberacion, ne to him that is vengeable ¶ And said ther is
no differēce bitwix a child of age & a child of maneres as
of condicion What age that euer he be of for the condicions of
men aren knowen & shewed by dedis & not by age ¶ And
saide It is nedeful to a man if he wol be good that he be able
of him self to knowe trouth & do it in dede or ellis that he lerne
hit of other, for he that of him self can not vnderstande
hit nor wil lerne hit can not be good ¶ And said goodnesse
is deuided in thre maneres the first is in the body, the
second in the saule, and the thirde in the operations Wherof
the moost noble is the goodnesse of the saule for in vsing the
vertue therof is fonde and knowen the forme in good dedis
¶ And saide a man findeth sapience and good condicions in
long lernyng of vray sciēce ¶ And said ther be many perfor-
nes that knowen the good werkis & do hem not Whiche re-
sēbleth the seke folkis þat aye help & geif of the leche & do no-
thing therastir, & therfor the bodys been without helth & the
saules without blessednes ¶ And said one may knowe the in-
ward disposicions of a man by his outward operacions, ¶ And
said Wele doing is a laudable thing, neithelisse it is somewhat
harde to do but lightly one may do euil as an archier to faile
of the butte is no wonder, but to hytte the prike is agreeet maif-
trie ¶ And said in diuers manere we may be euil but we may
not be good but in one way, ¶ And said default of witte cau-
seth many harmes & maketh many men to fall by ignorāce

Not knowing what thing to be don or left ¶ And said
Aged folkis louen togider, and so doo not children for
olde folkis haue their delectacions like a yong folkis in di-
uers weyes ¶ And said agrete acōplissing of mēnes fe-
licite is to be wele frended than aman whitout feliship can
not haue hole felicitie ¶ And said euery man hath nede of
freendis, whether he stādeth in goode caas or in badde, if he stā-
deth in euill cōdicion, they for to helpe him, and if he stande
in good caas he to make mery hym and cherishe them
that they may helpe him to resiste incōuenientes that might
falle ¶ And said noon hath delectacion in iustice, but the
iuste man, none hath fauour to sapiēce but the Wyse mā and
noon loueth frendeship but the true frende ¶ And said the
Wikkid men susteyne their perilles by their bodely strength
and the good men suffre their perilles paciently by the ver-
tue of their saules Whiche pacience cometh not by might of
arme nor of hand nor nonother mēbre, but onely of grace
of the saule, and thereby to resiste aeynst couetise and other
griues of this world trusting therefore after to come to
blisse, & he wrote to king alipādre in this forme, thou ough-
test to obeye wele the cōmandemētes of god, for he hath yue
the thy desires, and all that thou hast asyed of him ¶ And
said sapiēce is lyf & ignorāce is deth and therfor he þ is sa-
piēt is a lyue, for he vnderstādeth what he doth & he þ is igno-
rāt is dede for he vnderstādeth not what he doth ¶ And said
the ātiquite of the tyme maketh the werkis olde, & bydeth no-
thing but renōme which resteth in the hertis of the successours
it is nedeful than to conquire good renomnee & thereby shal
endure noblesse ¶ And said lesig is the sekennesse of the saule

Whiche can not be led but by the meane of reason Why
he lieth neuer ¶ And saide A moche Wyseman is he that
prounseth not the thinges into the tyme that he is present
that wol vnderstande hem. And the best speaker is he that
speketh not til he is wel purueyed What he shal saye. &
y best Werkeman is he that begyneth not his werke into the
tyme that he hath wel disputed & auised it. in his herte
Nether is none that ought to haue somoche thought as the
Wyseman. for it is necessarie to him to be purueyed and
certayn of his Werkis ¶ And saide men are more inclined
to couetise than to reason. for couetise hath acompaigned
them from their childehode. & reason cometh not to them til
that they be of paryte age ¶ And saide. the children hate
their maistres whan they teche hem for they knowe not what
good may befall them thereby. but think onely the labour
of the payne of their lernynge ¶ And the said Aristotiles
callid Alepandre aying him questions vpon the gouernace
of the lordis & of the peple. to whom alexandre gaue good
answeres. But neuer the lesse Aristotiles beet him with
a Rod. ¶ And It was ayed of him why he had beet him
without cause. And he ansuerd this childe is like & able
to be a grette lord & a mighty king. And I haue bete him
all onely for to holde him lowly. and in mekenesse for
he shal be to soon proud ¶ And sayd If thou canst direct
another. directe him as thy self. And a yong man ay
ed him why he was so puer. To whom he ansuerd. My
pouerte hath nothing offended me. ne doth me no harme
But thyng hath doon the and shal do harmes ynowhe
¶ And sayd. The Popaumes ben maynteyned by

the lawes ordeigned by the king and princes And said
the kinges and princes ben sustented & upholden by knight
hode And the knyghtis ben manteyned by moneye &
money cometh of the people and the people is gouerned by
Justice Without Whiche no Royaulme may prospere

Alexander the grete Was sone to phelip king of ma
cedone, Whiche phelip reigned .vij. yere And the
said Alexander began to regne in the .xvij. yer
of his eage And he said to his peple in this Wyse O fayr
lordes I Will in no Wyse be contrarie to your Wylls ne to
your dedes But I shewe to you that I hate fraudes & malis
tes & as I haue louyd you durynge my faders lyf so Wil I
do in tyme comynge And I both councelle & pray you
that ye drede god obye him as souerayn of all And chese
him for king & be most obeyssant to him that shal best purre
ue for the good astate of his peple & that shal be most deuo
tyn & mercyful to poure folkes that beste shal kepe Justis
ce & the right of the feble ayenst the myghty him also that
shal best dispose for the publyke Wele & for no delectacion of
worldly pleasances shal not be slowfull to kepe & defende you
and by Whom ye shal be defended & all euill & harmes by
the meane of his good dedes shal be destroyed and him that
most hardly shal put him forth for to destroye your ennemis
es For suche ought to be chosen kyng and none other &
Whan his people had herd the reasons abovesayd and know
wen his grete discrecion Wytte and vnderstanding they we
re gretly amercuyllid and answered to him thus We
haue herd and vnderstand thy grete reasons And haue
resseyned and resseyue thy good councyll and therefore we

Wole and byseche the that thou Kynge and haue the lord-
ship vpon vs durynge thy lyf / We hope that ther is none
that hath so wele deseruid to be our kynge ¶ And thus
they chees him to the king and to their lord and coroned
him & gaf him their blessinges / and praid to god that he
wold blesse & mayntene him ¶ To whom he sayd I haue
herde the prayer that ye haue made for me / Respecting to god
that he wol stede faste the loue of me in your hertes & corages
And that by no maner of the delectacion he suffre me to do
thing ayeen your proffites ne to my disworship. & sone af-
ter he sente lettres to all the princes and good tolnes of
his Royaulme ¶ And whan he had sent his lettres One
daire king of perce and of mede sente to Alexandre for tri-
bute like as he had of his fader And he sente him word
that the kenne that leyde that egge is dede ¶ And after
this Alexander made grete conquestis + and whan he had
gquered Inde he wente to acontre callid bragman / the why-
che whan they wiste his coming they sente many wyse men
to him / whiche salued him & saide / sir alexander thou hast no
cause to werre vpon vs / ne to be euil willig / for we ben both
poure & meke / & we haue nothing but only sapience / the whi-
che if thou wolt haue / pray to god that he wol geue her to the
for by batayll thou shalt not haue her ¶ And whan alexan-
der herd hem saye so / he made al his Ooste to tarpe & with
felwe of his knyghtes wente within the said contre for ten-
quere further of the trowth ¶ And whan he entred with-
in the same ground / he found many poure folkes women &
chylderen al naked gadring herbes in the feldes And he
apoyd of them many questios + to whiche they ansuerd right

Wysely, and than he had hem aye of him somme thing that
myght doo hem good & to alle ther peple, & he wolde geuen it
hem gladdly. ¶ And thenne they saide, Sir We are the none
other thing but þ thou wilt gyne be everlasting lyf. Then
ne Alexander ansuerd & said, thou might amā make other mē
nes liues euerslastig, Whā he maye not lengthe his owen lyf
an oure. ¶ And that ye aye of me is in no mannes power
that lyueth. ¶ Than they saide to hym, Syth thou hast goo
de knowleche therof, Wherfore trauaylest thou thy self to des
trope all the Worlde, and to gadre alle the Worlde treasures
and Wost not Whan thou must leue hem. ¶ Thenne Alexan
der saide to hem, I do not alle these thinges that ye saye of
my self, but god hath sente me thurgh alle the Worlde for
tepalte and magnifye his laue and to destroye them
that bileue not in hym. ¶ And somtyme Alexander
Wente dysguysed, dyspyting his lordes and enqueryng of
her dedes. ¶ And vpon atyme he cam in to a towne of his
owne, And saue two men of the same towne byfore a Ju
ge pleting, of the Whiche one saide to the Juge, Sir Juge
I haue bought an hous of this man, And longe after I
haue founde Within the same a tresour Within therthe, Whi
che is not myn, And I haue offred to diliuere it to hym.
And he hath refused it, Wherfore Sir I biseche the that
he be compelled to take it for as moche as he knoweth it is
not myne for I haue no right thereto. ¶ Thenne the Juge
comāded his aduerser partie to ansuere to the same, and then
ne he saide, Sir Juge that same tresour Was neuer myn
but he hath edysped in that place that Was byfore comyn to
alle tho that wolde haue edysped therein, And therfore I

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haue no right to take it. And thenne they both required the
Juge that he wolde take it to him self, to Whom he answered
and said, sithen it is so that ye saye, that ye haue no
right to Whom the heretage hath longed, and yet longeth
Where the tresour was founde, how shold I haue any right
thereto that am but a stranger in that caas, and neuer a
fore herde speke therof. ye wolde excuse you therof and gine
me the charge of the tresour, that is euill doo. Thenne he
asked of him that had founde the tresour whether he had any
children, Whiche answered he had a sone, and he asked that
other in like wise, & he said he had a daughter. Thenne the
Juge said & Jugged that a mariage shold be made betwene
them and that they shold haue the tresour by that meane.
And when Alexandre herde this Jugement, he had grete
meruayll therof, and said thus to the Juge. I trowe that
ther is not in al the world so rightwis ne so trewe a Juge
as thou art. And the Juge that knewe him not said and
asked of him whether any Juge wold haue don other wyse.
Ye certaynly said Alexander in many wordes. Thenne the
Juge hauping grete meruayll therof asked of him whether
it rayned and the some dide shyne in tho landes, as though
he wold haue sayd that is was meruayll that god shuld
sende any light or rayne or other good thinges to them that
do not ryght & trewe Justice. And therof Alexander had
gretter meruaylle than byfore and said that ther were but
fewe suche peple vpon erthe, as they were in that lande.
And as Alexander wente out of that lande he passed thurgh
a cite, in Whiche all the houses of that cite were of one heigh
te, & byfore the dore of euery hous was a grete pytte or graue

in Whiche cyte ther was no Juge, Wherof he had grete mer-
uayle. And ayled of the inhabytauntis therin Wherfore su-
che thingis shold serue. The Whiche answered him & sayd
First for the outrageous height of houses. Loue & Justice
can not be longe in a towne among the peple. And they say
de that the pittes or graues Were their owne houses to Whiche
they shold sone go to & there dwelle vntil the day of Juge-
ment. And as touching that they had no Juge, they saide
that they made good Justice of them self Wherfore they ne-
ded no Juge. Thanne Alexander departed from them right
wel plesed. And afore his deth he wrote a lettre vnto
his moder desiring her to make no sorowe for him. And
sone after Alexander died & was put in a Coffre of gold
and buried in Alisandre & he was born thider With grete
reuerence by kinges princes & other grete lordes, that kept &
fulfilled his testamēt as he had ordeigned. Thanne stert
vp one of the grettest lordes of them that kept him & said
thus, They that neuer wepte for other kinges, now ought
to wepe for this same. And tho þ neuer had meruail of
adufite, shold now haue meruail of the deth of this king.
And he desired the other lordes that they shuld saye some
good thing for to gforte the peple that was gretly dismai-
ed & troubled for the deth of king alexandre, or for the deth of
the Worthpest king that euer was. Thene one of them saide
king alexandre was wot to kepe gold & seluer, & now gold &
seluer kepe him. And he saide it by cause of the chest that his
body laye in Whiche was of gold. And another said alexan-
der is deped fro synes & filthes & now his saule is With the
good saules Which ben purified. And another said alexander

Was Wente to chastise alle men/and now he is chastysed
¶ And another said/ the kinges Were Wente to drede him
and now the pourest man of al the Worlde dredeth him not
¶ And another said/ yester day al the erthe suffised not
to Alexāder/ & now the lengthe of his body suffiseth him
¶ And another sayd/ Alexāder might here yester day & no bo
dy durst speke aeynst his Wille/and now every man may
speke & he heerith not ¶ And another said/ the more þe has
tate of king Alexāder Was grete & more excellent the more
is the occasion of his deth greuous & pitefull ¶ And ano
ther said/ thou that sawe not yester day Alexander fere him
gretely/and now thou that see him fereth him not ¶ And
another sayd/ Alexander Was he whos enemyes durst not come
nere him/and now his frendes dyspense and wil not see
hym ¶ And when Alexander began to regne he Was but
xviij. yeres of age/ And he regned xviij. yere of the whi
che he employed ix. yeres in bataylle and in conquerynge
¶ And xviij. yere he restyd hym visiting the groundes and
landes that he had conquerd ¶ And he had victorie vpon
xxiiij. maner of langages/ And in two yeres he fought
alle thorient and occident ¶ And the nombre of his knigh
tes that were comonly of his retene & at his wages were
CCc. xiiij. M. without payme & othe men necessarie to
his warres ¶ And he dyde in the eage of xxxv. yeres &
he Was of sangweyn colour/ his face ful of pockis/ One of
his eyen graye and that othe black/ smale & sharpe teth vi
sagede like a lyon/ And Was of grete strengthe & loued
moche warres fro his chyldhode vnto his lyues ende ¶ And
he commanded that the people shold worship god & kepe hym

from synne. And saide the World is not susteyned but
comonly by science. And the royames be not directed but
by the same, & all thynges ben gouerned by reason. And
saide sapiēte is messagier of reason. And it byfell that
Alexander passid thurgh a toun wherin viij. kynges had
regned before. And he askid yf ony of their kinrede was
alpye. And they of the toun saide yea, a sone of one of the
said kynges. And alexander desired to see him. And the
peple saide to alexander that he was euer in the chircheperd.
And alexander wente to see him, & arid of him wherfore
he abood so in the chircheperd, & why he wol'd not take vp
on him suche astate as his fader had & his Auncestres, as
other men doo. Seemyn that it was the wil of all the peple.
And the yong child ansuerd & saide, O right hounte
uous kyng, I haue here a thyng to do, the whiche whan I ha
ue don it, I shal do thy comaundement. To whom the me
alexander arid what thyng it was that he had to do there.
And he ansuerd, I am sechyn the bones of my fader & of
my auncestres kynges for to put hem a part from the other
but I finde hem all so semblable that I can not knowe one
from the other. The me alexander saide to him, thou ough
test to acquere worship in this world. And If thou had
dest good and strong corage, thou mightest haue all thy
faders goodes and of thy predecessours & all ther honours.
To whome the yong child ansuerd & saide, I haue good her
te. And alexander ayed him wherin. And he saide by cause
that I haue founde lyff without deth, yowght without eage, ri
chesse without pouerte, Joye without trouble, & helthe without
sickness. Certaynly saide alexander of all these thynges haue I.

none. Therne sayd the childe, yf ye wil haue hem, axe hem
of him that hath hem, and he may geue hem & none othez
Therne Alexander said that he had neuer seen man of so
grette discrecion. Alexander vsed euery day to be in a cer-
tayne place, for to here the complayntes of euery body. And
it was so that vpon a day onely that ther cam none to com-
playne vnto hym. And therfore he wolde not that day
shold be put in the nombre of the dayes of his regne.
And whan he was redy to fyghte with kinge daire, it was
told hym that the same daire had with hym more than .cc.
M. good fyghting men. Wherto he ansuerd & sayde a good
cooke ought neuer to be abasshed to see in his kechyn many
sheep among othez bestis. And the patryarkes & prela-
tes that were for that tyme cam and sayd to hym. God
hath geue to the lordship vpon many roames, regions and
contrees to thentente that thou sholdest haue many children
begoten of thy body, for to haue the succession of the same
after thy deth, and therfore it were good that thou sholdest
haue many wyues. To whom he ansuerd, that it shold
tozne to hym to grette ashamy p had ouercome alle the migh-
tyest men of the world, for to be dysconfited by women.
Ther cam to hym a poure man wel and wysely spekyng
whiche was purlly arayed. To whom Alexander sayd
I haue maruaylle that thy clothynge is not after thy spe-
che. For ther is bytwene them grette difference. Therne the
poure man sayd. O myghty kinge I may of my self lerne
to speke & to haue reason with me, & ye maye resonably clo-
the me. Therne Alexander made him to be clothed with one of
his best gownes. Also ther passed a theef byfore alexandre

that Was goyng to be hanged, Whiche saide, O Worthy King
saue my lyf for I repente me sore of my mysdoes, Therne
Alexander comanded that he sholde be hanged, Whyle he had
goode repentaunce. Also Upon a tyme one axid of him
x. pieces of golde, To Whom Alexander saide, thou art not
Worthy to haue so moche, And he sayde to him agen, Syr
if I am not Worthy to haue so moche yet ar ye able to geue
it me. And alexander axid of Aristotle What thing a
good & a manly King ought continuelly to do, And he
ansuerd that he ought to thinke euery night to the good go
uernaunce of his peple, & the day folowing to put it in effect.
And it Was axid of him What thing Was moost de
lectable in conquering of landes and of countrees. And
he saide the moost delectacion Was to geue largely and re
compense them that haue don goode seruise to him. And
he axid of Aristotle by What mene he sholde be counceyled.
And he ansuerd & saide, Ordaine Upon the gouernemet of
thy houshold him that hath many seruautes & can wele ru
le and gouerne them, & make him thy pcurour and recey
uour of thy money that hath grette lyuelode & spendeth dis
cretely and notably. And a Patriarke axid of hym
What he wolde do With so many men as he had, And he
ansuerd I that am lord of them that ben grette & mighty
lordes may wel forbere to be lord of their seruautes. And
ther cam two men bifore him differet of oppinions, to Whom
he saide, the sence that shal please that one shal displese that
other, & therfore cosente ye to the trouth, & that shal please you
bothe. And it Was axid of him Why he worshippid more
his maister than his fader, And he ansuerd for as moche as

I haue of my maister euerlastyng lyf. And I haue of my
 fader lyf but for a certayn tyme. And Whan dares dought
 ters were taken it was tolde him that they were right fayr
 re. & therefore he wold not see them feeryng to haue don any
 dishonest thinges. sayng that grete dishonour were vnto
 hym that had oucome so many notable & manly men in the
 bataylles. yf he shold be oucomen by women beyng in his
 prysons. And it bifelle that one made a longe sermon
 byfore him whiche noyed moche to alexander. Wherfore he says
 of the predicacion is not to be labored that endureth ouer the
 power of the heretizers. but that is good that endureth after
 the possibilite of them that hereth it. And it was arid of
 him how men myght acqyre the loue of othet men. & he ans
 uerd in doyng hem good. or els atte leste in doyng hem no
 ne harme. And sayd men some tyme throue better by their
 enemyes than by their frendes. And it was arid of him
 how he might be so myghty. consideryng that he was so yong
 of age. And he said for as moche as I haue trauallyed
 to acquere frendys. and peupyn to myn enemyes. and by this
 maner I haue power vpon hem alle. And sayd it is a
 grete losse to a man to lose his frendis and more than to
 lese his sone or his tresour. And sayd the frendes that he
 acquerid by good dedes. ben better than tho that ben acquerid
 by force. And vpon a tyme as alexander wente to sports
 to hym priuely. certayn men beyng at a wyndoll keste bar
 ter vpon him. Wenynge that he had ben one of their felawes &
 whan they sawe yf it was alexander they were gretly aferd. &
 alexander hadde hem be not aferd sayng yf they had beted none
 but hym yf they thought to bete. And as aristotle taught

many kyngees sones With Alexander, he asked ones of one
of hem, What shalt thou geue me When thou shalt be a king
The Whiche saide I shal make the my grete gouernour, & in
like wyse he asked of another, Whiche saide I shal geue to the
half my royaume. And the me he asked of alexander, Whiche
answered him thus, Maistre enquire of me not this day
on that, that I haue to do to morowe, for When I shal see that
I neuer sawe, I shal thinke that I neuer thoughte, but if
I regne as thou sayst I shal, thene I shal do as thou shalt
see & thinke to be couenable, And the me Aristotle saide to
him, Certaynly I wote wel that thou shalt be a grete & a
mighti king, for thy face & thy nature sheweth it so. Alex
andre sayde to one that long had ben his lieutenant & had
neuer rebuked him of no vice, I am no thing pleased with
thy seruice, & he sayde his lieutenant, By cause sayd
Alexander that I am a man as another & erre & haue erred
many a tyme, sit h thou cam in my seruice, and thou sawest
neuer no faulte in me, therfore thou art not such, as I ought
to haue to be my lieutenant, for thou art not wyse, & if thou
hast seen & knowen my faultes and not corrected me therof
Thou art not trewe to me. And he said, Reason letteth
not to acquere science, but flouth dispraysith it. And
somme asked of a wyseman called Alychomake, What was
the cause that men obeyed so lightly to Alexandre, And he
sayd by cause that he was vertuous, that he had wel kept
Justice and he had ben of good conuersacion and of right
excellent gouernement. And there were two men Whiche
asked euery of them to haue to his wyf the doughter of a ri
che man, of Whiche two, one was riche and the other pouer.

And the fader gaf the doughter to the poure man, Wherfore
 Alexander axid of him Why he did so. And he sayde by
 cause the riche is ignorant & like to become a poure man, &
 the poure is Wyse & able to become a riche man. Alexander
 axid of a Wyse philosophre by What mene the royames be
 re wel directid & holden in goode astate. And he anfuerde
 by obeyssaunce of the peple & the iustice of the king. And as
 Alexander foughte ones in bataill many Women cam in the
 same bataill ayenst him, thene he Withdrew him hastely & sai
 de to his men if he sholde haue Victory of this bataill Where
 thise Women ben, it Were no Worship to vs, & if they had the
 Victorie, thene it Were to vs a ppetuel shame, Wherfore we
 shal not fighte ayenst them Whyle the Women ben there. And
 saide it is a perillous thinge a man to abide so long in the see
 that the storme & tēpest come vpon him, that may well depte
 during the faire Weder. In like Wyse it is of them that dwell
 in princes & kinges houses. And saide it is a foule thing
 to a man to haue grette Wordes Without effecte, & it is a fay
 re thig to him that put his Werkis before his Wordes. And
 saide the grettest & most laudable liberte that is to a man, is
 to kepe him from couetise. And Whan his fader comaun
 ded him that he shold gladly here the gmaundementis of his
 maistre, he saide, he wold not onely here them, but he wold
 fulfille them With glad herte to his power. And said It
 is Worse a mā to haue defaute of discrecion, thene of riches.
Tholome Was a right Wyseman & wel vnderstāden, &
 in especial in iij, sciēcis that is to Witte, Geometrie
 musike, arismetrik & astrologie, & he made many good bokis
 among the Which one is callid Almageste the Which is of

Astrologie, & he Was borne in Alexandrie the gretest cite
that is in the land of Egipte, & there he made hys considera
cions in the tyme of kynge Adrian, and made hys dicti
ons vpon the consideracions at Foodes, he Was not kynge
all he it that many personnes calleth hym kynge, And
he lyued .lxxviii. yeres ¶ And sayd he is Wyse that
disposith his tonge to speke of god, and he that knoweth
him not is the moost foole of all ¶ And sayd he that
is enclined to his Wille is nighe to the Ire of god, &
the never that a man approucheth the deth, the more he ought
to laboure and traueyll to do Wele ¶ And sayd Sapi
ence abydeth no lenger in the hert of afoole, than aslepyng
thing that may not tarpe in no place ¶ And sayd good
Wyte and good discrecion ben felawes ¶ And sayd,
A man of good sapience can not dye, ne a man of good
Vnderstandyng can neuir be puer ¶ And sayd Sapien
ce is a tre that beareth grene in the hert and fructifieth
in the tonge ¶ And sayd Beware that thou dispute not
With him that hath no knowlege, ne geue not thy gseyl but
to him that askith it, ne telle not thy secret but to him that
can kepe it ¶ And sayd he that wol lyue Wele ought not
to kepe in his hert all his aduersitees ¶ And said the may
tre of a grete house hath many melancolpes ¶ And said spe
ke Wysely as Wele for thyself as for all othez ¶ And said if
thou mayst not eschewe sotpme to be Wroth atte lest lette not
thy Wroth last long ¶ And said the bestis of good peple ben
the castell & forterescis of secretes ¶ And said a mā that is
not to be correctid by othez mē may furly correcte them of their
faulter ¶ And said he that askid cōseil of the Wyseman

and with ther after Whether it turneth him to good or to
 euil he ought not to be blamed therof ¶ And sayde. It
 is better a king to directe his peple than to haue grete ha-
 bondaunce of knyghtis ¶ And sayde Surete putteth a
 weye sorowe and fere empescheth gladnes ¶ And sayde
 The wordis of god auayleth not to them that haue put al
 their hert to the worlde ¶ And sayde It is to grete folie
 amon to thinke to moche on the thinges that passith his
 vnderstandyng ¶ And sayde men been of .iiij. natures som
 wolle neuer be content howe be it that they finde ynough / &
 somother seke and finde nothing ¶ And sayde men cause
 taquere & gete money. And money is the cause taque-
 re men ¶ And sayde. He of the whiche the science exce-
 dith his witte may be likened to a feble shepherd that hath a
 grete heep of shep in his keeping ¶ And saide he that hath
 put al his entente to his flesshly delites is more boode than a
 keptif ¶ And saide the hygher that a man is exaltid in his
 lordship the more greuous it shalbe to him to fall from the
 same And saide thought is the key of certaynetie ¶ And
 saide the reffuses of a nygardy ben better than the largesces
 of a prodygall waster ¶ And saide. thou canst do
 nothing so acceptable to god as to do wele to him that hath
 offended agens the And saide if thou wol be wyse be not
 in feliship with foolis. but be euer in feliship with them
 that ben wyser than thy self And saide the saule can not
 be deceyued into the tyme that the body taketh his ende And
 saide. folye is the grettest enemy that any body may haue
 ¶ And sayd. Good Will is the fondement of all good
 werkes / & good Werke is the messagier in the other worlde


And said he that kepith the good opinion & leueth the euill yeueth grete reste to his herte ¶ And said Sekenesse is the prison of the body and saluacion of the saule

A Saron said that a king in his kyngdome may be domaged and hurte, and specially by fyue thynges, the first is by to grete drienesse as to be in yere Without Rayn, the second is by expending more than his lyuelode cometh to, the thirde is, to vse to moche women Wyng and huntynge, the fourthe is to be of euill maneres & of Wicked condicions & also to be to cruel & vengeable, the fyfte is, to haue many ennemyes ¶ And said the moost notable maneris & condicions & the moost prouffyta ble is to be liberal and true of his Worde ¶ And said he that is liberal may not lyue amys, the true speker may not be shamed of his speaking, the meke & lowly man can not be hated, the sobre man can not be seke, & he that wele & diligently vnderston dith to his bysnesse may neuer repent thys & bringeth him to good pfection ¶ And said a king or a prince ought not to truste them that dispraysse hym in hym that is couetous, in hym that is com from grete puer tie to grete riches, in hym from the Whiche he hath taken the goodes and lordshippes, in hym that hath suffred many damages and hurtis for the roiall mageste & ordinance ¶ Ne in hym that hath made any alliance or pmesse With his ennemyes, & he ought to be wele ware that he yeue no power to noon suche as thoo abovesaide ¶ And said It is an impossible thing that the man may kepe hym from falling in som falste that is exaltid With a king in grete magnificence Without deserte ¶ And said Whan a wyse pryncer knoweth

that any of his men had offendeth agens him, he ought hastely to enquire the trowth of the dede, and the quantite of the trespass, and if it be don wilfully or by Ignorance, and also If he Was bound to do so, and if he be like to falle therein agen. And vpon euery of the same pointis to Remedye hastely. ¶ And sayd, The kynges seruantis ought to shewe in scrupynge hym their good vertues their feith the noblesse of their kynrede, to the entente that the kyng may better knowe hym and do to euery of them as he shal haue deserued. ¶ And sayd, If a kyng loueth and cherissheth the vntrewe and wilkyd men as them that ben good and true, he ought not to be called kyng for he is not like to reygne long. ¶ And sayd, If the kyngis counsellours his physicien and his confessor delecth wyth othre thinges, than langith to their offices The kyng shal contynuelly be endommaged, & schew of body and of the soule, And lyke to come to a foule ende. ¶ And sayd, He that sayth not trowth to his leche And he that counceylleth wyth his frend And telleth hym not the trowth of his counceylle, he dystroyeth hym self. ¶ And Assaron sayd, A kyng shold not comitte to another the besynes, that ys necessaie to hym self for to do. ¶ And Assaron sayd, The most secreete counceylle of the kyng Is his conscience and his good dedes is his best tresour. ¶ And of alle men, the trewest is the best. And the best Rycheses ben they that be truely and duely gotten. ¶ And he sayth, a kyng shold comitte his besynesses to him that he hath proued in sayth, in Witte & in good gouernance, & if he may finde no

faiche take hym that hath euer be cōuersant With Wyse men

¶ And he sayth a Wyse kyng of good vnderstanding
amendeth and auayleth moche his counseillours ¶ And
he sayth Whan a kyng of good discrecion hath to do tWo
right hasty thinges, he sholde begynne at the noblest and at
the most prouffyttable ¶ And If they ben bothe tWo of one
estate, begine at that Which may best be recouerd in tyme
comynge ¶ And he sayth yf a kyng be merciful, his be-
synes shal goo wel, his Wyse dom shal auayle hym in tyme
comynge, yf he be trewe his people shal reioyse With hym, &
yf he be Juste, his regne shal endure ¶ And he sayth kings
ges sholde gete good renōmee and othez mene dignitees by
good mesure, for ontrageousnes is not endurynge ¶ And
he sayth yt belongeth to a conquerous kyng to sette and
kepe good Justice in his Royames & othez lordshippes gos-
ten ¶ And hou be it that it is a greuous thing to conquere
thym, yet is it a more greuous & more chargeable thing to
kepe thym wel ¶ And he sayth he that is most complete
of Wytt, is he that knoweth him self, And that departed
him not from the blyssaunce of god for What maner occasion
that cometh to him, & that contynuelly thanketh him for the
goodes that he hath sent hym ¶ And assaron sayth that
an euil lawe and the loue of a shrewde lasteth no lenger than
the shadowe of a cloud ¶ And assaron sayth that a Wy-
seman enforceth hym to fle and Wythdraue from harme
And the foole doth grete payne to fynde hys ¶ And as-
saron sayth Whan a Wyseman that is counceylour or offyceer
to a kyng seeth that the kyng wille doo or saye ony thing
damaigeable and harmefull to him or to his Royame or to

his peple and subgettis he shold adressede and remembre
him of good examples of cronycles and histories of hys
noble and wyse predecessour concernyng vnto that purpos
in so moche, that the kyng conceyue and haue knowleche
that he sayth it for his Wele and Worshyp &c 

Legmon Was born in Ethyope and lerned his
science in the londe of Alstepn in the tyme of king
dauid the prophete. And Was bought by a Iewe
for an esclauie or bondman for xxx. march. And his maif
tre pleyed gladly atte dise. and ther ran by fore his maif
tres gate a Xpuer. And on a tyme as his maistr & an
other man playde atte dysse. they leyde & sette an owche to ple
ge, that who of thm lest a game. shold do the Will of the
Winnar. or he shold drynke alle the Water that ran and
passed afore his gate. So it happend that his maistre lost
And that other comaunded him. that he shold do holly
his comaundement. And the loser ansuerd that he Was
redy to be at his Jugement. Therne he sayd to him. thou
shalt gyue me all the good that thou hast of ony valewe. or
thou shalt drynke all the Watre of this Xpuier. And he
that had lost demanded only respyte of one daye for tauise
him. & that other graunted it to him. And thus he abode
in his hous right pensyf and ful of thoughte how he might
escape fro this perille. And as he Was in this thought
legmon his bondma and seruaut cam home & brouht vpon
his necke a burthen of wood & salewed his maistre. The
Whiche gaf him no answer. for the thought he Was in.
Holwe he it he Was accustomed for tarayfone hym for the

good wordes that he founde in him. & the me legmon sayd to
hym Maistre who hath angrid or greuid the. And he an
swerd nothing agayn And legmon said maistre telle
me the cause of this sorow and woo. For I shal lyghtly
remedye it if I may. and the me his maistre refered to
hym all the fayte as is afore refered. And the me legmon
said to him that he shold in no wyse abasse him. For he
wold gyue hym good counceyll. Thou shalt demande him
sayd he. if thou shalt drinke that the riuer cōteyneth now
this present tyme or ellis all that. that shall come and
come continuellly. and I wote wel he shal saye that thou shal
drinke all that it conteyneth now. and whan he hath so said
thou shalt saye to him. that he stoppe and make the riuer
to stande without remyng ony more. and that thou art
redy to drinke hit that it holdeth now. and thus thou shalt
wynne thy cause. ¶ Whan the maister herde the counseyll of
his bondman he was moche recomforted. And in like wy
se on the morow he said to him that had donne the owche. &
in this wyse he escaped from the paryll. and fro thence forth
thou he afranchised legmon and made him fre that afore
was bonde & thrall. And he did and gaf him moche good
and was reputed for right a wyseman. ¶ And one of his
felawes of tyme past mette him on a tyme. And demanded
of him art thou not he that were went to kepe sheep with
me. And he answered yes. how sayd that othre who hath
sette the in this estate. I shal telle the said legmon sayng
of trouthe. to be trewe. and not tentende vpon vnproffita
ble thinges. ¶ And it was sayd that a boye apperped
to him. whiche sayd to him. Wolt thou be a grete lord vpon

thertre and he answered yf godd Will, I wil obeye him but
yf he wil gyve me the choyse & my playfre, I Will peas ¶
One asked hym Wherfore he wolde not be a kynge, he ans-
werd, yf I iuge rightfully, I may not escheue the hate of
many men, And yf I dissimile, I shal Withdraue me fro
the Way of paradise, I had leuez haue in this World suffi-
saunce With pouerte & Wymie the blysse of that other World
than for to lose to be hyghly repyed in this World ¶ And da-
uid Was in a place Where moche peple spack among Whom
legmon Was styll, and he demaded hym Wherfore spekest
not thou, as other doo, he answered by cause ther is no word
good but of godd nez no good silence but to thinke on god
¶ And this Iewe that Was maystre of legmon gaf hym
moche good, the Whiche he distributed in almesse, & lende
it to poure neddy peple Withoute vsure, And therfore godd
mul teplied al his goodes gretly ¶ And it is sayd he lef-
te alle his riches and made hym self a recluse in a tēple
solitairely vnto his deth, and there prechid many fayre thi-
gis & Wyse domes to his sones ¶ And sayd, Sone take ab-
stinence & restrayne thy Will, For yf thou preyse the Worlde
and the diuerse aduentures that dayly comen in doyng of-
fensis in thinge deffended of god, thou desirest but deth ther-
fore enforce the tēschelwe the euyl and to folowe the good, for
the good mortifieth and destroyeth the euyl ¶ And sayd
de sone speke euez of godd and godd shal euez put goodd wor-
des in thy month ¶ Sone sette alway thyn owne Werkes
tofore thyn epen, And other mēys behynde the a parte
Sone Whan thou seest ony synnar, reprene hym not of hys
fawtes, but thynke on thyn owne Whiche of thou shalt pene

acompt ¶ Some empyloye not thy corage in the loue of this
World. Whiche is a thing that passeth and deceyeth alle
them that affie in hit. And hold the content With litil, &
coueyte not the goodes of other ¶ Some sette attemperance
in thy lyuynge, and be replenished With Sapience and
conuerse With Wysemen and so mayst thou gete Wyse dom

¶ Some be simple, Well doyng, & thynkyng moche, and
of fewe Wordes, but if they be trewe, and be no grette saluys
her. And be not dyspreysur ne mocquer of other, be styll
and not ful of langage, for I haue ofter repented me of
moche speking than of keyng styll ¶ Some Beware that
the cock be not exlyer awakend in the mornynge than thou
And drede god and kepe the from vayne glorie ¶ Some
Beware that thou be defrauded for to beleue, that thou hast
in the thing, Whiche thou hast not, though that men bere
the it on honde by flaterie ¶ Some Who loueth god best
dredeth him most ¶ Some lerne goodnes & after teche it
forth to other, For doctours and teachers With their teching
ges ben lykened vnto sprynging Welles remynge of Whi
che the peple ben continuellý seruid, & yet they abide alway
full ¶ And knowe thou sone that if a foole speke he shal
be mocqued for his vncurtais speche, If he be still & speke
not, he shal thynke euil, if he do ony thing, it is euil & loseth
his tyme, if he sette him to stude, he shal lese his dyspence
& shal not prouffyte, if of auenture he be riche he shal be proude
& presumptuous, if he be poure, he shal fall in despayr, If he
haue ony good garmente, he wil be proud therof, If he de
maunde ony thing, he shal aye it vncurtaisly, & if ony man
axe of him to borrowe, he shal denye it. If he geue ought

he ſhal reproche hym + yf a man gyue to hym he ſhal come
him no thanke. Whan he is mezy or Joycus / it is out of me-
ſure. And Whan he is angry he is in like Wyſe / yf men telle
him ony thing in ſecrete / he ſhal diſcouer it. yf he haue puis-
ſance or myght / he ſhal ſecretly ſeche ocaſion to doo euill &
ſhal trete his ſubgettis by vyolence + yf men felawſhipe
With hym / he ſhal make hym angrye / yf men folowe hym
he fleeth the peple / Who ſo wil correcte hym / he wil not doo for
him but ſhal hate his corrector. And his felawes ſhal ha-
te hym / yf he ſpeke he wil be herd. And yf othex men ſpe-
ke he wil not here them / yf men praye hym to pardone ano-
thex / he ſhal not do it / he loueth better decept than trowth / a
man may not put him from his oppinion. For euer he wil
haue his by hym ſelf / & Who ſo doth euyl / he reputeth it for
wel don / yf he ſtudye or ſpeke With Wyſe men / he wil not me-
ke hym ſelf nez take hede to hem. And yf he be With a mo-
re ſole that he is hym ſelf / he ſhal deffame and mocque hym
he ſhal comande them to doo well. And he wil do the beſt
he can. And he ſhal comande them to ſaye trowth & he ſhal
lye / his dedes ſhal be moche diſcordant to his wordes / for yf
his tonge ſaith one / his herte thinketh another yf y he riche / he
ſaith thou art an vſurer / yf thou be poure he ſhal ſette noght
by the yf thou doo wel / he ſaith thou doſt yt by ypocriſie / yf thou
do euyl / he wil deffame the / yf thou gyue to him he wil calle the
waſter. yf thou gyue to him noght he ſhal holde the for a kai-
tyf & nigard yf thou be debonaire / he ſhal ſaye thou art a beſte
& Who ſo drabath him fro his cōpanye / he ſaith he doth it for
pride. But the Wyſeman is aſſe of othex cōtrary gditions for
he hath gtiuece / iuſtice beſines foryeuenes & mekenes he can

Wel speke/and he styll in place & tyme/ he knoweth & doth
Wel. he hath his seruautis in his puyssaunce & power/ he is li
kcrall to demaunders/ he is Wyse in spekyng and Wel vnder
staunding the Wordes of other/ If he lerne he shal meue good
questions/ If men do him good he shal thanke hem/ Who
tellet him his gseple/ he shal kepe it secreete/ & he shal truste
Wel in other/ if he yene/ he gyueth gladly Withoute reproche
he wil do to none other man/ but as he wolde he don to/ If he
be riche he shal not be proud therof/ If he be poure or riche he
shal not forgete god/ he shal alway prouffyte in science. he
gyueth credence to him that techeth him/ he shal not grut
che to a gretter than he is/ ner dyspreyse a lasse/ he shal are no
thing but if he haue right thereto/ he is agreable in his ans
wers/ & saith no thing but if he knowe it Wel/ he hydeth not
his sciēce/ the more he accompanyeth the men/ the more he lo
ueth them/ he cōstreyneth his Will to trouth/ Whether it will
or not/ he correcteth him self geuing example to other/ he is
lightly tozned to do Well/ if he bere Witnes/ it shal be verita
ble/ if he be a Iuge he shal iuge & do all thing truely/ if men
do hym harme/ he shal do good therfore/ he coueyteth not the
goodes of other men/ he reputeth him self as a stranger in
this Worlde/ & thynketh not/ but on his departing/ he doth
Well and comandeth other to do the same/ he defendeth euil
and kepeth him self fro doyng it. And that lyeth in his
herte/ the tonge pronouceth/ and his dedes ben accordyng to
his Wordes. ¶ Some vnderstande wysdom and exersise the
same Withoute thiking on other thinges for Whan thou hast
goten it/ thou shalt be euer in Joye/ And knowe that it is
not goten but by debonaire & by good keeping of thy tunge

For the tounge is the dore of the almeire of sapience, Wher
in euery man may wel entre, yf it be not shett. And therfo
re men sholde kepe wel the kepe, that is to saye the tounge
more kesily than his gold or siluer. ¶ Some lose not thyn
owen thinges, for keepinge of strange thynges, For thy
propre thinges ben thy goodes, Whiche thy saule shal bere
wyth hym. And the riches that shal abyde after thy deth
shal come to other men, Some honoure wysdom, And
denye it not to them that desire it, & shewe it not to hem that
despyse it. ¶ Some who that hath mercy on other, shal haue
mercy on hym self. ¶ Some be thou content with that thou
hast withoute coueityng of the goodes of other, or of that
whiche thou knowest, thou mayst not haue. ¶ Some receyue
pacyently the wordes of correction, & of prechyng though
they be hard & greuous. ¶ And said he is right vnhappy that
hereth & vnderstodeth not, & yet he is more vnhappy that he
reth & vnderstodeth & nothing prouffyteth to him, some ac
compayne the with them that god loueth. ¶ Some yelde than
kingis to our lord god of the goodes that he hath made the
to resseue in humilite, & departe them to thos that be neddy.
Some yf thou haue don any good þ the semeth good, geue no
laude ne preising to thy self therof, for thou wotest not if god
be pleasid with al or not. In enery werke is comonly som
thing euer contrarie, & the aduersarye of the werke is proude
thought, some couepte not the delites of this worlde but ouly
them þ may make the nyghe to god. Some truste thou bes
ryly in god & loue them þ obeye him & haue the in hate þ diso
beie him, some ther is nothing more acceptable to god tha goo
de vnderstanding & that is in ten condicions that is to witen

in not preysing him self / in Wel doing / in being content of
things necessarie to the lyff / to geue of his goodes for god
dis sake / to Will worship to him self / to kepe him self from
doing shameful thingis in geting science & connyng all the
dayes of his lyff / to kepe him self from anger. In giuing
his loue to all them that desire it. And to repute him self
Werst / and the other better. for the men ben of tibo maners
Somme ben good / and som ben badde. Wherfore a man
shold humble and meke him to both / to the goode in pray
ing god to make him semblable & like to hem / to the euill
for as moche as it is not knowen. Whether his goodnes be
Within him hyd. And he wil not shewe it by vayne glorie
And in doyng these thinges is a man reputed for sage &
Wise. **S**ome worshipe god and praye him that he wil ke
pe the from hauing an euyl Wyf / and he wil teche & enforme
her. for ther is none other remedie. **S**ome shewe to other
suche as thou hast lerned / ne felawshipe the not With shre
Wys. that thou be not one of them. & haue thou none affiait
ce in the hous Where the peple lyue this day & deye to morowe
Some enhabyte thy self With the Wysemen continuel
ly / for god enlumind thei hertes by Wordes of sapience in
suche Wyse as the goodes vnder erthe ben moysted by rayne
and With dewes. **A**nd somme men saye that legmon is
buried in a toun called karaualle bitwene the mesquite &
the marche. And ther ben buried. lxx. prophetes that deyde
after legmon the Whiche the children of ysrael kept so long
in hostage that they deyde for hunger. **A**nd Whan Leg
mon was nygh his deth he wepte sore. & his sone ayd him
Why he wepte for fere of deth or for sorow that he had to leue the

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World. He answered I Wepe for none of the two thinges
but I Wepe bicause I haue alway for to goo. from Whiche I
saue neuer man come agayn. and I here but litill bytail
With me. & am charged With many grete charges. And
I Wote neuer Whether I shal be aleged & discharged. az no
ne Whan I shal come to the ende of my Daye. And he say
de to his sone. Sone thou oughtest to drede god. & not onely
to be worshippid of men. Sone Whan thou comest in a pla
ce Where shal be spoken of god. abyde there. for if thou be a
fool. thou mayst be amended. & become Wyse. yf thou be Wyse
thou shalt encrece thy Wysdom. & yf god sende them ony good
thou shalt haue thy parte. but & yf thou haunte places Where
god is not spoken of. all the contrarie shal happen to the. so
ne be aferd of the vengeance of our lord as moche as thou
mayst. & drede him & cosidre his right grete puissance and
might. And saide in like Wyse as in geuing largely a
man maketh of his enemy his frende. right so by pryde a
man maketh of his frende his enemy. And saide the Wor
de shewith the Wysdom of the man & therefore ought a man
to be wel auised What he saith. And saide a trewe man
resteth in his trouthe. & the rewarde of a lyar is. that he be
not bileuid of that he reherseth. And saide reherce ne tell
nothing to hym that wil not bileue the. ne demaunde not
that thing that thou Wost wel shal not be graunted to the
ne promyse no thing but thou mayst and wilt holde and
keepe. And saide thou oughtest a boue all thing fle the
compayne of a lyar. & if thou maye not escheue his compa
nye. atte leste be ware that thou bileue nothing that he saith
And saide sone sette the not in the hiest place for it is better

that thou be taken vp fro the lowest place for to sitte in the
higest, than to be taken from the higest and be sette al bene:
the ¶ And sayd: Some yet ones I comande the that thou
drede god above alle thinges, for that is thing rightful &
prouffitable to the. And doo so that alle thy thoughtes be
alway in him and thy wordes seublably, for the spekyng
and thinking in god surmounteth alle other wordes and
thoughtes as he him self surmounteth alle other creatures
And therefore men ought to lere him, notwithstanding
ony other thing that they ben constreyned to ¶ Some ma
ke thy crisons & prayers duely to him, for prayer is as a
ship that is in the see, for if she be good she shal be sauf and
alle that ben therein, And if she be euill, she shal perisse &
all they that be therein ¶ And sayd: A man may lightly
fynde his liuyng and his necessitees in this world, why
che is of litil during as to be creatures, but a man shold
pouueye him of thinges necessaries, for to lere with hym
whan he shal departe henc ¶ And sayd: How may a man
make another to chaunge his will, that can not reframe his
owne will ¶ And sayd: Good will is one of the goodes
wherof god is seruid, And gladly to lere thinges lotha
ble, is to him agreable, And a curtyse ansuer ought mo
che to be preysed ¶ If the behoueth to sende ony message or
legacion, sende a wyseman, and if thou maist none finde
goo thy self ¶ And sayd: Byleue not him that lyeth to
the of another man, for he shal lye in like wyse to another
man of the ¶ And sayd: it is more light to chaunge mons
taignes fro one place to another, than for to make him vn
derstande that hath none entendement ¶ And sayd: do not

that of Whiche thou sholdest haue shame to see another doo it

Two pacientis ben in this Worlde, of Whiche one is he that seeth & endureth paciently that he hateth, & that other is to refrayne his Will. **T**her ben thre estates of men that ben knowen but in thre maners, that is to Witte the pacient is not knowen but in his aduersite & in his Ire. The Rasyant man ys not knowen but in Warre. And the frende is not knowen but in necessite.

All other maners & conditions the Worst is a man to be suspencionous of his frende, and to discouer thinges secreete, to haue truste and affiaunce in euery man, to speke ovmuche of thinges vnprouffitable, & to be in daunger of euill peple for couetise of goodes tēporell. And sayde the thought is the myrrour of the man wherein he may beholde his beaute & his filthe. And he saide be ware & kepe the for to be suspencionous, for suspencion taketh a way the loue fro the peple. Witte without doctrine is a tre without fruyte. And said for to be ioyous & to sale the eueri man gladly, to be liberal in geuyng & receyuyng & to forgiue gladly his euil wil maken a man to be louid of eche body.

Alесе the phylosophre saith. Whan men bepe olde their vertues ben dyspyssed. And the riche men ben more ferful than poure men. And he sayd the noble deth is better than a byle domynacion. And said the moste and grettest eure or happe of a man is to haue a good felawe, nothe thenne accompanye the with good peple and thou shalt be one of them. One of the grettest bylonges & myquities of the Worlde is for to do vilonie vnto an impotent pson. And said If thou hast don ony trespass or sinne repente the anon without abiding vnto the moren.

And he said thou oughtest to gyue hym thank, that wth the good of What condicion that he be of, so that he do it liberally & in good entente. And sayde he may not knowe ne apperceyue many thingis, that can not apperceyue ne knowe hym self. And said yf thou wilt haue enduring loue With another put thy self in payne to reforme him in goode maneris and said yf a king be iuste & rightfull he shal seignourye & be lord ou the corages of his peple if he be otherwyse though he be named for king yet wil they haue their corages vnto another.

Aldarage saith that the Werkes of this Worlde ben adressed by two thingis one is by science of Whiche the soule is adressed, & that other is by senses of Whiche the soule & the body ben adressed. And sayd men leue for to do moche harme & euill whan they doubt & fere our lord. And said noblesse of lignage is moche couenable to receyue science. The entencion of the man shold be for to refrayne his courage from fylth & foule thinges, for the good lyf maketh the good renomee & causeth a good ende, he is right excellent Whiche is honourable in all his disportes, & of Whom the Wytte surmounteth the Ire. The saide late it suffise to the to be so wyse, that thou canst do well & kepe the fro doyng euill. There is nothing so euill vnto a man, as to be euill endocrymed, and in especyal, whan he is yssued of noble and good lignage. And seyde for to come science, it is a moche honourable and prouffitable thing, For by hit goodes of this Worlde and of that other ben gotten. A Wyse man wil nothing haue of his prynce but that Whiche he hath gotten by sayng trouthe and by his good Werkes. And sayd he is a good lord that taketh vpon him payne to kepe

his suggettis in suche Wyse, as he kepeth his owen body, and
that he be not so rigorous and oppressyng, that them beho-
ueth to leue his lordship And that also he be not to them
so debonayr, that they dispyse his maūdementis ¶ And he
sayde the most curteys gyuer is he, that gyueth Without ap-
myng ¶ And sayd In What somer place thou be With
thyn enemy, be it in Disporte or other Wyse, make al Way
good Wacche on thy self though so be thou be stronger than
he and mightier yet labour al Way to make peas ¶ And
sayd in like Wyse as it is grete payne to the body of a man
to susteyne thing that is impossible to him, right so is it a
greuous thing to a Wyseman for to teche a foole ¶ And
sayde, A suspicious man may neuer haue good lyfe ¶ And
sayd he is right Ignorant and Unkynde that can not gy-
ue thankynge for the goodnes that ys don to him, but yet
he is more Unkynde that denyeth it to other ¶ And say-
de, He that demaūdet but reason is able to Raynquyshe &
ouercome his enemy

Ghesille sayde, Thou oughtest to loue better the Ru-
de Wordes that been prouffitable and true, than
the swete Wordis that been of decepte & flateringe
Som men put Rennyng in swete Drinkis and the medicines
that sonest helet people, aren bitter, and of ayll sauour
¶ And sayde It is a foule thing to be so curious for the
fedyng of the body, that it hurteth both it & the saule ¶ And
sayde, as a shipman taketh not the see Without he seth that
he hath a couenable Wynde, no more shuld a man dispose
him to any maner Werkis Without that it be querable for
the saule ¶ And said thou oughtest to do that, that is most

proufyttable for the body + and rather that / that is moost
 couenable for thy saule. & not to do the cōtrarye ¶ And
 saide he that can wele conſeille othez / ought to conſeille wele
 hym ſelf and haue remembraunce to the ſaluacion of his
 ſaule / for it is a grete vice / to a man to Worſhype & helpe ano
 thez and diſworſhip and hurt hym ſelf ¶ And ſaide as
 it bycometh euill a man / that hath a foule & vnclene body to
 be clothed With cloth of golde or With cloth of ſylke. right
 ſo it is a foule thing to haue grete beaulte of body and of
 vyſage and be full of euill Werkes ¶ And ſaid We ought
 by reaſon to kepe cleenly our bodies + We ar moze ſpecyally
 bounde to kepe honeſtly and wele that. that geueth vs know
 lege of our lord god. that is the wyſedome of the ſaule and
 not to hurte or ouercom it With meetes or drynkes. And
 it was axid of him howe a man myght kepe him from Ire
 And he anſwerd / in remembryng that it is impoſſible he
 ſhulde al weye be obeyed / but that he muſt ſomtyme obeye
 And that he ſhall not alwaye cōmaunde but he ſhall be con
 maunded. And alſo that god ſeeth all thing. & if he hath
 this in conſideracion. he ſhulde not longe be Wroth / and he
 ſaue agrete fatte man to Whom he ſayd thou paynes
 the ſore to breke the Wallis of thy pryſon ¶ And ſayd
 Whan thou ſhalt correcte another ſhe be hit not. like him that
 Wold reuge him of his enemy but do as the phyſician that
 courtoisely ſpeketh to his pacient. And Whan thou ſhalt
 correcte thyſelf ſhe be the as the hurt man doth to his leche
 ¶ Saint Gregorie ſaide Recomande to god the be
 gymnyng & the ende of al thy Werkes And ſaid ſtu
 dye / and trauayle to knowe alle thynges. and



receyue and holde wyth the thoes that been most proffyta-
 ble ¶ And sayd + pouerte is euill + but euill richesse moch
 worse ¶ And sayd + be thou pacient and haue reason in
 thy wrath + and light thy self wyth Sapience in stede of
 cādeil + and presume not to be better than thou art + but thin-
 ke thou art dedely ¶ Repute the for a straunger and thou
 shalt worshipe the straungers ¶ And sayde Whan thy ship
 shalbe laden with grette tranquillite than thou oughtest fe-
 re to be drowned ¶ And sayde men ought to receyue me-
 rily all that god sendeth hem ¶ And sayde the battered
 of goode men is better than the loue of euyl peple ¶ And
 sayde frequente and haunte the companyes of Wysemen and
 not of the riche ¶ And sayde dispraise not a litel of goode
 thinges + for they may greetely encrease and amende ¶ And
 sayde Endure paciently without takynge vengeance ¶

Galpen Was one of the .viij. leches ryght excellēt
 in medycine + Whiche Were all .viij. superlatyff
 aboue all other lechis + of the Whiche the first Was
 Esculappus / The seconde Corius / The therde Myrius / The
 fourthe Promenides / The .v. platon / The .vi. Esculapius
 the seconde The .viij. Pocras The .viij. Galien Whiche had
 none like to him / He Was borne after the Incarnacion of
 oure lord .ij. C. yeres And he composed and made Wele a
 iij. C. volumes of bookis among Whiche the xliij. viij. that
 ben studyed in suche thinges as men desire to lerne of the
 art of medicine + his fader Was right diligent to put him
 to the scole & spendid moche good vpon him / & sent him in
 to the countre of Asia in the cite of Pargame / Athenes Ro-
 me & Alexandrie / for to finde the best maiستres / And there

he learned phisik geometrie/gramayre/and oth^r sciences
And he learned phisik of a Woman called cleopatre Why
che taught hym many goode herbis / And prouffyttable to
all manere of sickenesses + And he dwelled long in Egip
te :for to knowe all thysse herbis / And long after he dep
ed nygh the Cyte of Escam / fast by the grene see . in the
marches of Egypte . And in hys youthe he desired greet
ly to knowe the science demonstratiue . And he was so en
clyned to lerne hys . that Whan he departed from the scole
Wyth oth^r children his mynde was euer vpon that + that
hys mayster hadde taught hym . Wherof his felowes mock
ed hym / And asked hym Why he wolde not play / and
sporte hym with hem . To Whom he sayd . I take as grete
pleasaunce to recorde my lesson . as ye do in your pleyes . Wher
of hys sayd felowes hadde grete meruaylle ¶ And say
de that hys fader was happy to haue suche a childe . and to
put hym to the scole + that so wele loued wysdom / his fader
was a grete labourer + his gramit fader was a souerayn
maystre carpenter + and hys gramitsires fader was an har
per and meter of landes Whiche is the science of geometrie
Galpen was at Rome in the reigne of king Octauius
Whiche reigned after Adrien & ther he made a booke of ar
nascomie & many oth^r traites . Som sey that grete part
of his bookis were brent & among hem som of aristotilles
bookis written with his hand & of anagoras & of Andro
mache . and a booke that he hadde made of tripacles for be
nyms . & taught the kynge of grece to breke the hilles + and
felle the valles and to make pleyne weyes in ther countres
and edified Citees & closed hem with bigge Wallis . and

also to make ryueres renne through the towne. And in
other places. Where nede was. And to do alle other thinges
that were to the commune proffyt. And in thos
dayes they hadde more delectacion and pleasaunce to the goode
rule and gouernaunce of their lordship than to the ease &
pleasaunce of their owne bodies. And their hertis were
moche sette to haue goode vniuersities and scoles of grete
clerkes. And specially in physyke. And also they orde-
igned in euery Cuntre and region certayn folkis to gas-
der herbes and to breng them to the maistres of physyke
for to preue them by experience. And the same herbes thus
approued were sent to the kynges closid and sealled with
their sealles. to the intent that they shulde not be chaunged
& than the kynges ordeigned hem for seke folkis. And
the sayd Galpen sayd wysdom can not proufynt to a foole
Ne wyte to hym that wseth it not. And sayd he
upnesse cometh of the thinges passed. and thought of
thinges to come. And Galpen was foure score yere &
viij. When he sayd that many grete lordes be Ignoraunte
When they be more enclyned to haue fayre horsses and ri-
che golwes. and other Jewles. than to wyne goode fa-
me by good condicions. And saide the phisiciens were
wont to haue lordship & to gouerne seke folkis & to cause
them to do suche thinges as were most expediēt & prouffy-
table for their helth. and no seke man durst disobey his
phisicien. but shuld be galled to obey him. Wherfore they
were the soner recouered and hole. And now the leches
been subgettis to the seke folkys. And be compelled to
handyll hem easely. and softly. And to geue hem

Wete drinckis thogh it auayleth him but litill, and there-
fore is the more sekeneſſes, and longer Unhelth
And ſayde, ſomtyme tho that Were moost ſobre in their
metis and leſt dranke Wyne Were beſt byloued, and moſt
prayſed, and now the moſt glottons, and tho that ofte-
neſt ben dronkon as the moſt ſet by, and the rather ſette atte
grette lordes hurdes, Whiche geueth euyl exempe to other.
And ſayd, thou mayſt Wele Inſtrute all men, ſauf one,
by thoos that be Withoute ſhame. And ſayd, a man that
knoweth Wele him ſelf, hath power ynowe to correte him ſelf
And ſayde A man may loue him ſelf ſo moche, that he
is deceyued thereby for We ſe many that Wene and ſeme to
be goode, and as contrarie. And ſayd, he is iuſte that
may both do right or Wronge and yet kepe Juſtice. And
he is Wyſe and dyſcrete that knoweth that, that ſuffiſeth to
be known, and that doth Vertuouſely to euery creature
And ſayde like as a ſeke man deſireth, not to departe from
his phyſicien, till he hath recouered his helth Whiche he coulde
not do by him ſelf, In like Wyſe a man ought to deſire the
companye of a confeſſour for the helth of his ſoule. And he
ſaue a man that Was gretly made of and cheriſhed With
kinges for the ſtrenght of his body of Whom he ſayde, pauen-
ture It ſhall cauſe him to repente hit at laſt

IT Was asked of one called protege, Wherefore it
Was that one of his neyghbours made dye his be-
re in blak, he anſwerd, by cauſe noo man ſhulde af-
ke to lerne ſapience of him, and plures ſayde, the more goode
that a foole hath the more he is folle. And it Was axid
of one ariſtan, Whan it Was goode to lye With a Woman, he

ansuerd / at al tymes Whan aman Wyll hurt enpayre and
feble his body / And it Was asked of dymicrates Wherby
he knewe and perceyued best his Witte / He ansuerd In
that that I thinke / I vnderstande and knowe but littyll
And saide the Wyseman that replieth is better than the
foole that accordeth to euery porpose / And ther Was a Wyse
man called azeo that Was a prissoner to Whom his mayst
er axed / of What kynrede he Was / He ansuerd enquire not
of my kynage / but aye of my prudence and comynge / and
Was axed of another called Sygonce / also prissoner of
one that wolde haue bought him / Wherto he Was good / And
he ansuerd to be deliuered / and another man axid of him
If it Were goode that he shulde bye hym / To Whom he ans
uerd I am no thing Worth but ye or som othre bye me / &
another sayde he dispraisith him self / that dispraiseth alle
other / and praieth him self laude / And ther Was one that
praied god to kepe him from the daunger of his frendis
And it Was asked him / Why he prayed not rather / that
god sholde kepe him from his ennemyes than fro hys frendes
And he ansuerd / for as moche / as I may wele kepe me
from myn ennemyes in Whom I haue no truste / but I may
not kepe me from my frende Whom that I truste / It Was
axed of a Wyseman Whiche be the moost noble worldly thin
ges / To Whom he ansuerd / to loue sapience / and to hate
fooly / nat to be aschamed to lerne / And it Was axed of
Archasam / Whiche be the sciences that children shulde lerne
He ansuerd thos that cause them to hate ignorace in there
aage / And it Was axed of another / Why he wolde haue
noo siluer / and he ansuerd for as moche as it come to men

by fortune & is kept by niggardship & couetise & is often fo-
lishly spent & to euyl vse And another saide the loue of
a foole shalbe more noysant to the than his hatred. And
ther was amay that sayd to another. I shal put my peyn
and dyligence to dystrope the. He ansuerd and sayd
I shal enforce me to dystrope thy malice and appease thy
ire And ther cam byfore a kynge. iii. Wysemen. The
one was a greke. The other a Iewe. And the thirde a sara-
syn. of Whom the sayd kynge desired. that ych of them wolde
utter som good and notable sentence. Than the Greke
sayd I may wele correcte and amende my thoughtis. but
not my wordes. Than the Iewe sayd. I haue meruayll of
them. that saye thinges praiudicial. Where silence were
more prouffitable. And the sarsyn sayd. I am mayster
ouer my wordes. or it be pronounced. but whan it is spo-
ken I am seruant thereto. And It was axed one of them
Who might be called a kynge. And he ansuerd. He that
is not subgett to his owne will And Assaron sayd to
an euyl payer that desired to borrowe money of him. that he
wolde lene him none. for I knowe wel that he wolde not dis-
please him somoch in refusing the lone. as in axing him his
payement aye And sayd. The Wysemen speke with
good deliberacion. & the fooles speke without aduysment
And Teofrates saide he is of good condicion that reporteth
& sayeth good of other folkis. & kepeth secret their defaultes
And it was axed of discomie What thingis were most nes-
cessarie for amay to kepe him out of other folkis danger
And he ansuerd. If he be riche to lyue moderately. and if
he be puer to labour dyligently And Alycomake said

ther is not so goode a doctour, as discrecion, ne so goode a pre-
cher as the tyme, & he that correctith hym by othir is right
diligent & wel occupied. And it is better to take exemple
by othir than othir to take yt by hym. ¶ And Thymus
sayd, medle nor vnder take not wyth the gouernaunce
of a foole, for he can not perceiue nor conceiue, what good
thou doost to hym, no more than a horse or othir bestis tak-
ke heede wher they charge hym wyth gold or graue, and
yt was axed of Mathew, why men ben punished for
their mysdoes, and not for their thoughtes. He sayd
their thoughtes aren reserued onely to god. ¶ And A-
menius sayd, ther be .iiij. thyngis that a pryncce ought
to eschewe. The fyrst is to moche drynking. The secon-
de is to moche delectacion in musyk. And the thirde do-
ing of women, for thys .iiij. thyngis put away all his
othir good thoughtes. ¶ And sayd thought for thingis
lost and euill don, that can nat be amended, forgeting
therof is the medycine. ¶ And sayde trouth is good to
be sayde, & specially whan it prouffiteth euery body. And
sayde, If thou can not atteyn to the wysedom of auncient
men, at the lest studie and see thes bookis & somme profyt
thou maeyst haue therby. ¶ And quidarius said I haue mer-
uaile of thos that blame so moche the foule thingis vpon o-
ther and think hem fayr vpon hem self. Simecrates saide
paciencce is a castell imprenable & worship is the fruyte of
trouth & repentaunce is the fruyte of haast. And it was ax-
id of dithomages, why the riche men be more proude than wy-
semen, and he said for the wysemen knowen & dreede our
lord, and vnderstande what offence pride is vnto him, but

the riche man taketh none hede thereto. And som asked of him Whiche Was better to haue sapience or richesse. And he sayde, ther is no goode richesse, but it be as wele proffyttable in the othez Worlde as in this. But sapience is goode for either Worlde. It Was tolde Aristotles that a man had said good of him. And he sayde I shal recompense it. They asked him In What maner. And he sayde I Will seie of him in like Wyse. And Oatpthon sayde A mannes Witte can not at tyme to do thinges aboue his vnderstanding. But vnder he may execute like as ye may put no more wyne in a pype that it cōteyneth but lesse ye may. And Oricas sayde a man of goode vnderstanding may wele eschewe grete quātite of the infortunes of this Worlde. like as the goode shipman knoweth by experience the weder likly to be in the see. Samaron sayde I haue lost all that I had, & therfore I feere nothing. And sayde In all thy entrepryses, haue more trust in thy science than in thy strength. Gregorius saide. The peyntours may wele make pictures semblable to thinges. But the propre thing none can make, but onely god & nature. And the kynge Armesys calling to him his brethren sayde to them, If ye wol repente & take me, but only as your brother I wil shewe you that I am your king, but & ye take me for your king I shal shewe you, that ye ar my brethren. And Tales mylostius saide, I haue grete mercuayle of them that for wordely goodes put hem dayly in peril by londe & by Water of deth, as wele by fete of merchādisse as othez Wyse, not knowing who shal succede or depart their goodz after their deth, & might with lesse dānger & payne kerne Sapience. by the Whiche ther goode name and fame

shulde be more lauded and praysed, as it is sayde in a pro-
uerbe, he is not dede Whos renomme and fame lastith ¶
Pythagoras sayde, Science hath non ennemys, but ygnor-
ant men ¶ And saide, clatering of folies is displeysur to
Wysemen, Like as the stench of a hareyn is to them that
smell it, for the foole knoweth no more the faulte of his spe-
che than the hareyn doth of his stench, And it was ayed
of another holbe men might kepe him from moche dryn-
king, And he answered in beholding wele the grete Incon-
uenientis that be fall the drunken men ¶ And Eugene
saide, Many perzons hauyng reason and vnderstandyng
ayen candell, and light for to ete their mete, but felwe per-
zons thez be that kyndell & sharpe their wittes in getyng
sciences for the prouffyte of their saules ¶ And Esccon sai-
de, deth is displeaunt to all perzons sauff to the Wysemen
for sapience is the thing that moost lettith the fere of deth
¶ And adrien saide, If I shulde nat loue sapiēce, but be cau-
se she dispraiseth deth, yet shulde I loue her, And hermes
saide, the grete prouffyt that I haue founde in sapience Is
that I haue composed and knyt all my thoughtes in one
¶ And quiramis said, A man may not be Withoute though-
tes, he ought to remembre the thinges ppetuel ¶ And sayd
som thinke it goode, that euery body Were of like condicion
but thinketh the contrayre, for then euery man wolde com-
mande and non obeie ¶ And demepates saide Whan thou co-
mest into a straunge countre, hearken diligently, after the
langage & reason of thy peple, And If thou fynde thy self
as Wyse or Wyser then they, Endoctrine them, And elles
peyn thy self to lerne of theyre lore and doctrine rather

than to lery the in other ydell and vayne occupacions ¶ A
phylosopher Whiche Was Disciple of Pythagoras saide + He
ought not to be callid manly that Wylle strike him + that
can not deffende him self ¶ And Sylde seide In all thyn
gys the meane is best And to lyue Warely is a grette tre
sure + And to lyue Wastfully causith pouerte And yet it
is impossible to please alle men ther With ¶ And sayd he
not Wroth With him that sayth trowth + haue pacience and
good shal come to the therfore ¶ And saide the Wikkid
lordis resemble to the dronken men that in their dronken
ship hate all fayre & goode vertues and louen alle vices &
filthis but When his dronkenhip is passed he is ashamed
of his dedis ¶ And saide A kyng of goode Witte & discre
cion ought to be Wele content and pleasid ; When men of
fre him their seruice And ought in his peas and prosper
rice to Worship & cherisse his knyghtis & men of Werre & to
paye them Wele their Wages + all be it he bene to haue none
ennemys + for he can not be sure howe sone he shal haue nede
of his seruicantis ¶ And Melious sayd He is not ris
che + to Whom the richesse lasten but litil + ne fre Whan they
may be lightly taken + But the laudable Rychesse ben
thoes + that duren perpetuelly ¶ And Brakalphe saide
The couetous man + hath noo reste + And the nygardy
may neuer be Ryche ¶ And Phelype kyng of Mas
cedone sayd to thoes that counseyllid hym to breyn the Cy
te of Athens + Whan he hadde Wonne it + We shuld
than seme men dyscounfynt + Where We haue ouercomme
our ennemys ¶ And Archydes sayd + The tunge
may Well make lesygis + Withoute thassent of the herte

And therefore it is convenient that the tongue & the heart be of one opinion. And sayde, Make no desire to god for that, that thou mayest well haue, which is suffisaunce but pray and require him that, that thou hast may suffice the. Pythagoras saide, he that beleueth not the resurrection of man is like a dove keeste that fallith for febilnes. And saide, A man ought to do his workes, by deliberacion, & by grette prouision and not sodaynly. And saide if thou wilt exceede thy enemy, calle him no fool nor tale teller nor obey none of his vices, for thy blamynge wex to him a grette laude. And saide he that wolde be lauded of his workes ought to haue a trewe frende to raporte them. And saide, kepe thy frende aboue all thingis, And thinke what lost thou shalt haue, if thou lake a trewe frende, if thy house falleth down, thou shalt not lese thereby, but the departing of the stones & the tymbre, but if thou lese thy frende, thou mayst gete thereby many ennemys. And saide, When a man is in grette Ire & Wrath, he may be likened to an house taken with fire in which, for the quantite of the smoke & of the noyse of the fiere, ther may no man se ne here therein, & may also be likened to a ship in an outrageous tempest in the see, whiche wil not be well condyted nor stered for the feruentnesse of the same tempest, & so when a mannes blode & corage is stered with Wrath and Ire, ther may no persuasions nor holson counseil auaille nor sterve him to his proufit, and is so curfide that a litil sparke of hit makith lightly a grette fiere, yet Wrath is many a tyme pacified by silence, as the fiere quenchith when the brandis be taken away. Also a droncken man can nat perceyue his dronkenhip til he be sobere, & after

Whan he seeth another droncken, he knoweth therby in what
caas he was in. Also the angred man retourneth by his
paciēce & seeth another angry, may wel perceyue his owne
defawtes. And sayde. We se comonly women somer
angry than men, the seke men rather than the hole. the olde
man lightper than the yonge. Wherfore it is to be thought
that Wrath cometh of feblenesse of courage. And a maist
re rebuked his clerck seyng, holde thy peas bondemans sone
And he ansuerde. I am not the lesse worth for my kynne
But thou art the worse for thy condicions. And saide A
Wyseman ought to saye that, that is couenient & somtyme
to here that, that is not to be saide. And saide ther is no
thing that greueth somoche thy frēde, as to shewe him that
thou hast him suspect. And saide Companye & dele so with
the peple, that they wishe after thy presense. Whan thou art
absent, & that thy lament & bewaile thy dethe. A man wepte
Whan his soone was boren. And it was asked of him why
he wepte & ought rather to be ioyeful. And he ansuerd. I
wepe for my sone that goth now towarde his dethe. And
it was asked of him what maner peple he leest behated. And
he ansuerd thoo that may nother help nor hurt & that doth
nother good nor harme, for the euil peple hate the goode, and
the goode hate the euil. And saide Custume is harder to bre
ke than nature. And saide ther ben iiij maner of abstēce
One is with goode wil. & the other by force. Whiche is not
goode. And another saide. speke but prouffitable thinges
nor ete no more than for thy sustynance, & seke to haue no
thing, but that is possible to be had. & ne compleyne the not
of thy frēdis, take not vnhope of that, that thou maist not

amende. Aske nothing of the couetous man, teche that thou
can. proue that thou hast. haue patience in thy aduersities
Do to be written in thy scale or in thy signet, both good pe
ple and bad shal ende. & behold that sentence often. And
sayd. Short remembraunce and hastenesse of speche ma
keth many a tyme man fayle and erre in his Iugement
And one rebuked a Wiseman, To the Whiche the Wyse
man saide. Thou rebukes me nat of alle my vices. And
It was asked of him. Why he wolde haue no sone, he answered
I had leuer be withoute. for Whan I behold the grette los
se that a man hath to his chylde and the grette paynes and
troubles he hath to brynge him vp. and atte last must lese
him. that sorowe were more to me. than the Joye. It was
advised one that was goyng in a ferre wyage. that he shuld
nat holde his Iurney. lest he dyed the way. And he answered
That deth is a ll one to me. be it in other Countrees or at
home. And It was asked of another What thing is not
to be don. though it be iuste & trewe. And he answered. a man
ought not to prayse him self. of any of his goode dedes
And saide It is somtyme good to spare the soke for to
proue hope to his ennemyes. & to saue his frendis from deth
for trowth nedeth nat alwayes to be said. And it was ask
ed of him What thing was most delectable. And he ans
werd that one is not sure to kepe long in one degre & is most
difficile to be foude. And saide A man that desireth to co
me to any grette wele. ought not to leue it though he attayn
not thereto at the first. but ought to continue his entrepris
for it cometh at oo tyme. that cometh nat at. And
seid the Wyseman is not deceyued by flateringis deceyuable

or swete wordes / like as the snake / whiche is taken & eten
by the peole in beholding the fayr fethres of his taile. And
a witty price may helpe him in his warres as bele wyth had
people as wyth good in diuers maneres ¶ And sai
de If thou hate a man. thou oughtest not therefore hate alle
hys seruantes ¶ And sayde. Though a man haue bought
a booke It compelleth hym not to studie and rede therein
¶ And sayde. Men ought to serue god in .x. maneris. that
is to wyte. to yelde him graces. for the benefetes that he
hath geue hym. to bere patiently his aduersities to speke
trewly. to paye all that he promitteth. to Iuge right wyself
to be temperate. to do goode dedis after his power or he be
required. to worschep hys frendis. to foryeue the faultes
of hys ennemyes. to desire noz do eny thing to eny man
but as he wolde be don to. ¶ And one was blamed because
he hadde geuen hys siluer to an envys persone. being in ne
cessite ¶ And he sayde. I haue not geuen hym my siluer
for his badnes. but by cause he was in necessite ¶ And sai
de exercise of diuers labours is helth and delectacion of the
body ¶ And was asked him. sithen whan he was wayed
wyse. ¶ And he answered. sithen the tyme that I began to
dispryse and mystreyf my self. he herde a man rehearse les
singis and vntrewel wordes. To whom he sayde. ¶ If thou
hardest another sey. that thou sayest. thou woldest not be
leue him wherefore thou maeyst wel thinke noman beleueth
the ¶ And Aristophanus sayde. Victorie of word is not
victorie in dede. but the veray victorie is in the werke. And
Anaxagoras sayde. A good wyseman fereth not the deth
for wysdom gouerneth his witte. and his tōge & his Royes

truth gydeth his herte and his Will / pytie & mercy ben
his frendis. / sekynge of Wysemen ben his fete / his lordship
is Justyce. / his reigne is mesure. / his swerde is grace / his
wepen is peas / his arrowe is saluacion / his knyghthode is the
counseyle of Wysemen / his ornamentis ben strenght / his
tresoure is Discipline / his loue is the compayne of goode pe
ple / his loue & al his desir is to fle sinne & to serue & loue god
¶ And saide A grette tresour ys to haue frendys & is a
noble affection / wherfore it is conuenient to cherissh & kepe
hem wele / & to winne one by another as ofte as byrdes dra
wen many into her company And a king asid of a Wyse
man Whom he reputed to be a goode Juge / And he ansuerd
He that is not deceyued by flateries / that is not corrupt
by pestes / & is not deceyued for faulte of discrecion ¶ And
another saide Scandres ben worse than theues / for theues
stele but the goodes & scandres take and dystroie loue
¶ And another said Worschyp geuen without cause atte last
tourneth to shame ¶ And another saide It were better to
be in compayne & conuersaunt With a serpent / than With
an euil Woman And saide one ought to doute the subtili
tees & craftes of his enemy if he be Wyse / & if he be a folle than
dredde his folies And another said / the most liberal in this
worlde is he that reputed for a grette thing the goode dedis
that he don to him / & that he reputed for litil that he hath don
to other / & that holdeth him content With that he hath he
pouer or riche / And said the most nigard of al men is he that
asid importunatly after he is ones demied & refused his as
king ¶ And another said enuie distroiaeth the worlde & freteth
& wereth it as the filth of a gouge with the iron ¶ And

another sayde like as no thing may be written in a pype of
tables all redy wryten in without the first writing be put
out / All in like wyse the vertues & noblesses may not be
hadde in no body withouten the vices & breache dnesses ben
first put alwey And another sayde like as a man may not
all at ones by holde with one eye the skye / & with other the
erth / In like wyse a man may not arre dpe & dispose his
wytte to vertues / & to vices to gyder And another saide
the right stedefaste loue is whan the frendis ben of like con
dicions / and if they be dyuerse or contrarious vnneth that
loue may long endure And saide pple ought to doleue
their king & him obeye with fere & in loue And som asped
him whan the witte of man was parfeyte / And he sayde
whan that he spekethe trouthe And another saide the enui
ous hateth the liberaill / & the nygarde is wroth with that
another spendeth And another said all getting may not
be iustified ne helth may not be glotome / ne frendship with
decepcion ne noblesse with badde discipline ne loue with pri
de ne iustice with necessity ne rest of hert with enuie ne wit
te & discrecion with vengeaunce nor pces withoute gfeil
And another said truste not afoole nother for loue ne for
neryghbourship for it were as good to haue to thy neryghbour
abouse take with fiere And another said he is thy grete enne
my whos werkis ben harde bitter & noynge to the & his wor
des swete & curtous And another said the wysemen endure
here all their lyues lastyng / & after their deth their goode wor
kes shal lasten in mennes myndes And another said gsidera
cion of the ende of the workis helpeth moche to the goode gclusi
on And another said thou ought to loue though thou be not

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loued? And another sayde afoole Beneth euer that god
hath no thing wele don nor employed, but that he hath pe-
uen him & semeth that he wolde haue made & ordeigned this
World better than god hath don, how be it he can not goūne
his owne pson onely. And another saide he Willing to
geue the neddy peple, & in so doyng thou shalt do seruice & ple-
aser to our lord god. And another saide better is a man
to holde his peas than to gtrarre & argue with a foole, & is
as goode to haue the ennemyte of bad peple as their frende-
ship, & the harde & the sharp lyp in wele doyng is better than
the swetest in doyng euyl dedis, & it is better to be withoute
fame than to haue hit bad, & pouerte is better than the riches
of kepte pures, & the pure man without vices is better than
the riche man that is worshipped for his sinnes. And ano-
ther saide It were better not to knowe an iniust king than
to be his gsefllour, or next in his gce. And another said
If thou geue for to haue fame onely therby, that is not like
ralite for thou dost it but for thyn owne auaile. And ano-
ther said He is of no laudable lyp that is not this day as
good or better, as he was the day passed. And another said
thou shalt not molde haue that, that thou desirest withoute
that thou bere paciētly the greues that thou woldest not haue.
And another said a meen shal be in thy handes as long as
he shal truste the. And it was ayid of a Wyseman, Why he
desired not to haue a sone, he ansuerde, bicause that I haue
had ynough ado for to chastyse my body & to adresse my sau-
le without hauing any other pson to rule or teche. And it
was ayid of him, Who was that most repenteth hym in
this World? And he ansuerd, The Wyseman at hys

deth/ by cause that he hath not brought after sapyence and
he that hath don goode to an vnkynde man And it was
axed of him/ What thing encreased the labbe/ He answered
trouth. And What sustyneth trouth/ Reason and Wytte
and Wherby is Wytte gouerned/ by keepynge of the tonge/ &
how is the tonge kept/ With pacience/ What causes pacience
dred of god/ and What causes dred of god/ Often to
speke & remembre deth/ and to considere & knowe his frail
nes And another said superfluyte maketh the body seke
Wyn troublith the Wytte/ Wrath is gtrarpe to wysdom/ but
teperance conforteth the hert/ and put aweye all huinesse
and causith helth And saide howe he it that a wyseman
be of lowe kynred yet is he noble/ & though he be a stranger
he sholde be worshipped/ & though he be pouer yet the people
haue nede of him And another saide he that endureth/ &
taketh no payn in his youth restith him not in his aage
And another sayde the errour of a foole yeueth litil reste
to his thoughtis And another said the tonge of a discrete
man is in his herte & the herte of a foole is in his toge/ And
another saide not Withstanding thy nature vse enermore
goode & laudable gditions/ And another said a man ought
continuelly to enquire What men say of him & Where in they
labbe him & Wher in they blame him/ yf they labbe him he to
yeue that cause continually Withoutte pride thowf & yf they
blame him/ he to bebare from fallynge any more to that as
as and not to hate hem for thair auertissement And
sayde he is Wyse that is humble and meke in hys myght &
pouoir: And Whan he is in grete astate to dyspraise the
worlde/ and is attemperate in grete auctorite. And one

desired of a Wyseman to telle him the difference bytween
this World and the other World. And he answered this
World is Adreme. And the other World is a thing awak-
ked. And another sayd. Better is to speke Wele than
to kepe silence. and better to kepe silence than to speke euil.
And another saide I haue acompayned me with the ri-
che men & haue seen their riche arraye clohtinge & other thin-
gis better than myn Were. Where vpon I had such enue &
melancolpe that I might haue no reste in my self. Than I
acompayned me with puer men like as I Was. & than I
Was satisfiied and in peace. And another saide like
as a man that is in a derke haue may not se his propre fi-
gure. In like Wyse the saule that is not clene nor pure may
not clerely see perceyue ne knowe the trewe & pspite good-
nesse of almighty god. And another saide like as the
children when they be bozne in payne & entred into this World
resioysse hem after when they be grete. & fele the delices and
eases therof. In like Wyse men be sorowfull when they shal
dye. yet if they haue lyued Wele. they go after in to a
better World. Where they than shal resioysse them perpetually.
And another sayd. As the goodnesse of Wysemen
goth euermore in amending. In like Wyse goth the malices
of the fooles every day in empyring. And another saide
If thou correct a Wyseman. he shal thanke the therfore. & if
thou teche a foole. he shal dyspreyse the. And sayde He
ys thy verray frende. that in thy necessite offerith hym self
and alle his goodes vnto the. And another saide the
gouernour of a Wyseman is patience & the gouernour of a
foole is pride. And another sayd a man that is stowthful

be it day or nyght And another said the euil disposed king
is like a caraygne þ maketh the erth stonke aboute it, & the
goode kyng is like the fayre renynge ryuere that is prouffy
table to the creature And another said The Wysemen ar
nat content to prouffye onely them self, but semblably do
auantage to other, & the fooler hurte not onely th m self, but
rather take grete labour to hurte and trouble other folkes
And another said, afoole for a litil thing expositeth him
lightly to fortune And said thou maiest not be so wele
arrayed nor be seen, as with trouth And another sayde
absteynyng from Wrath & couetise is laudable thing as wele
in this Worlde, as in the other And another saide, he that
paueth gsele & prayseth it him self wolde feyn be callid dis
cret And another said lete not to do wele though thy good
dedes ben not knowen, for wel doynge is so goode of hit self
that it shalbe vaillable ynough to the atte last And ano
ther saide, a man of good discrecion, ought not to exercise
him in thinges impossible, ne say thinges not vaillable, ne
spende more than his wyng is, ne promette more, than he
may fullfille And another said, a man may haue but payne
& labour in this Worlde And said he that eteth not shal
dye for hunger, & if he eteth more than ynough he shalbe seke
Wherefore it is a diffiaile thing to a man to be long in helth
And another said trust him not þ forswerith his feith for
worldey thinges And another said Idleness engedreth ig
norance, & ignorance engedreth error And another said
thou shalt fynde euery where clothynge mete, & place for to dwel
le in if thou be ought, but & that suffiseth the not þ is to the
necessarie, thou shalt be subget to couetise, & yet thou shalt

Here endeth the book named the dictes or sayengis
of the philosophhres enprynted by me William
Cayton at Westmestre the yere of our lordz .M.
CCC. Lxxvii. Whiche book is late translated out of
Frenshe into englyssh . by the Noble and puissant lordz
Lordz Antone Erle of Ryvers lordz of Scales & of the
Ile of Wyght, Defendour and directour of the siege apst,
colique for our holy Fader the Pope in this Royame of
Englondz and Gouernour of my lordz Prynce of Wales
And It is so that at suche tyme as he had accomplysshid
this sayd werke it liked him to sende it to me in certayn
quayters to ouersee, Whiche forthwith I sawe & fonde therein
many grete, notable, and wyse sayengis of the philosophhres
Accordynge vnto the bookes made in frenshe Whiche I had
ofte afore redde, But certaynly I had seen none in englyssh
til that tyme, And so afterwarde I cam vnto my sayd
lordz & told him how I had redde & seen his book, And
that he had don a meritorie dede in the labour of the transla-
cion thereof in to our englyssh tynge, Wherin he had descriuid
a singuler laboure & thank ge, Thanne my sayd lordz desired
me to ouersee it and where as I sholde fynde faute to cor-
recte it, Wherin I answered vnto his lordship that I coude
not amende it, But if I sholde so presume I might apaire
it, For it was right wel & connyngly made & translated
into right good and fayne englyssh, Notwithstondynge he
willed me to ouersee it & shewid me dyuerse thinges whi-
che as him semed myght be left out as diuerse lettres mis-
sues sent from Alisander to dary and aristotle & eche to
other, Whiche lettres were litpl appertinent vnto to dictes

and sayenges aforseyd for as moche as they specyfe of
other maters. And also desired me that don to put the sayd
booke in enprynt. And thus obeying hys request and co
maundement I haue put me in deuoyr to ouersee this hys
sayd booke and beholden as nyghe as I coude howe It accordeth
wth the origynall being in frensch. And I fynde
nothyng dyscordant therin. Sauf onely in the dyctes
and sayenges of Socrates. Wherin I fynde that my saide
lord hath left out certayn and dyuerse conclusions to
chynge Women. Wherof I meruaylle that my sayd lord
hath not wretton them. ne what hath meuyd hym so to do
Me what cause he hadde at that tyme. But I suppose that
som fayr lady hath desired hym to leue it out of his booke
Or elles he was amorous on somme noble lady. for whos
loue he wold not sette yt in hys booke. or elles for the
very affection. loue and good wyll that he hath vnto alle
ladies and Gentylwomen. he thought that Socrates
spared the sothe. And wrote of Women more than trouthe.
Whiche I can not thinke that so trewe a man & so noble a
philosophre as Socrates was shold wryte other wyse
than trouthe. For If he had made falsyte in wryting of
Women. He ought not ne shold not be beleuyd in hys o
ther dyctes and sayenges. But I apperceyue that my
sayd lord knoweth veryly that suche defautes ben not
had ne founden in the Women born and dwellyng in the
se parties ne Regyons of the World. Socrates was a
Greke born in a ferre Contre from hens. Whiche con
tre is alle of other condicions than this is. And men
& Women of other nature than they ben here in this contre

For I Wote Wel. of What someuer condicion Women ben in
 Grece. the Women of this contre ben right good, Wyse, play
 sant, humble, discrete, sobre, chaste, obedient to their husbon,
 dis, trewe, secrete, stedfast, euer besy, & neuer ydle, Attempe
 rat in speking, and vertuous in alle their Werks, or atte
 leste sholde be soo, For Whiche causes so euident my sayd lord
 as I suppose thoughte it Was not of necessite to sette in his
 booke the sayngis of his Auctor socrates touchyng Women
 But for as moche as I had comādemēt of my sayd lord
 to correcte and amende Where as I sholde fynde faulte, and
 othez fynde I none sauf that he hath left out the se dictes &
 saynges of the Women of Grece, Therfore in accomplissing
 his comandement for as moche as I am not in certayn Whe
 der it Was in my lordis coppe or not, or ellis perauenture
 that the Wynde had blowe ouer the leef, at the tyme of tras
 lacion of his booke, I purpose to Wryte the same saynges
 of that Greke Socrates, Whiche Wrote of the Women of
 grece and nothyng of them of this Royame, Whom I sup
 pose he neuer knewe, For if he had I dar plainly saye that
 he Wold haue reserued them inespaciall in his sayd dictes
 Alway not presumyng to put & sette them in my sayd lor
 des booke, but inthende aparte in the referayll of the Werks
 humbly requirynge al them that shal rede this lpyl refer
 sayll that yf they fynde ony faulte tarette it to Socrates
 and not to me Whiche Wryteth as here after foloweth

Socrates sayde That Women ben thapparaylles to
 cacche men, but they take none but them that wil
 be poure, or els them that knowe hem not And
 he sayde that there is none so grete empestement vnto amany

as Ignorance, and Women. ¶ And he saide a Woman
that bare fyre, of Whom he saide that the hotter bare the colder
¶ And he saide a Woman like, of Whom he sayd that the
euyl restyth and dwellyth with the euyl. ¶ And he sa-
ide a Woman brought to the Justyce, and many other Wo-
men folowed her weping, of Whome he sayd, the euyl ben
sory and angry because the euyl shal perisse. ¶ And he
saide a Jong mayde that lerned to Wyte, of Whom he say-
de that me multiplied euyl vpon euyl. ¶ And he sayd
that the Ignorance of a man is knowen in thre thinges
That is to Wete, Whan he hath no thought to vse reason
Whan he can not refrayne hys couetises, And Whan he
is gouerned by the conceit of Women in that he knoweth
that they knowe not. ¶ And he sayd vnto hys dyscyples
Wylle ye that I enseigne and teche you, howe ye shal mo-
ue escape from alle euyl. And they answered ye, And
then he sayde to them, For what someuer thing that it
be, kepe you and be wel waa that ye obeye not to Women
Who answered to hym agayn. And what sayest thou by
our good moders & of our susters, He sayde to hem, Suffi-
se you with that I haue sayd to you, For alle ben sembla-
ble in malice. ¶ And he sayde, Who someuer wyll acquere
and gete science, late hym neuer put hym in the gouernaũ-
ce of a Woman. ¶ And he saide a Woman that made her
freshe and gaye, to Whom he sayd, Thou resemblest the
fyre, For the more Wode is leyd to the fyre the more Wode
it brente, And the gretter is the hete. ¶ And on a tyme
one appoynted hym, What hym semed of Women. He answered
That the Women resemble vnto a Tre called Edelsta

Whychē ys the fayrest tre to beholdē and see that may be
But Wythyn it ys ful of venym. And they sayd to
hym and demanded Wherfore he blamed so Women, and
that he hym self had not comen into thys World ne none
other men also Wythoute hem. He answered. The Woman
ys like vnto a Tre named Chassognet. on Whychē tre
ther ben many thynges sharpe and pyckynge. Whiche hur
te and pycke them that approche vnto hyt. And yet ne
uerthelesse that same tre bringeth forth good dates and
Wete. And they demanded hym, Why he fled from the
Women. And he answered. For as moche as I see them
flee and eschewe the good, and comenly do euyl. And
a Woman sayde to hym. Wylt thou haue any other Woman
than me. And he answered to her. Arte not thou ashamed
toffre thy self to hym, that demandeth ne desireth the not

Here be the Dictes & sayengis of the phylosoph
re Socrates Whiche he wrote in his booke. And
certaynly he wrote no worse than afore is rehearsed
And for as moche as it is acordant, that his Dictes and
sayengis shold be had as wel as others therfore I haue set
te it in the ende of this booke. And also somme psones per
auenture that haue red this booke in frensshe Wold haue
arete a grette faulte in me that I had not do my deuoir
in visitng & ouerseepng of my lordes booke according to his
desir. And somme other also happely might haue supposed
that Socrates had wretton moche more ylle of Women than
here afore is specified. Wherfore in satisfyg of all parties
& also for excuse of the saide Socrates I haue sette these saide

Dyces & sayengis a parte in the ende of this booke, to the entent
that yf my sayd lord or any other persone what soeuer he
or she be that shal rede or here it, that If they be not wel
plesyd wyth all that they wyth a penne race it out or els
lys rente the leef out of the booke, Humbly requyring and
beseching my sayd lord to take no displeasur on me so pre
sumyng but to paxdone where as he shal fynde faulte, and
that it please hym to take the labour of thenprynting in gre
& thanke, Whiche gladly haue don my dyligence in thacom
plysshing of his desire and commandement, In Why
che I am bounden so to do for the good reward that I ha
ue resseyuyd of his sayd lordship, Whom I beseeche Al
myghty god to tennere and to contynue in his Ratuons dis
posicion in this world, And after thys lye to lye euer
lastyngly in heuen Amen

¶ Et sic est finis .i. .

¶ Thus endeth this booke of the dyces and notable wyse say
enges of the phylosophers late translated and drawen
out of frenshe into our englisshe tonge by my forsaide lord
Therle of Exuers and lord Shales, and by hys coman
dement sette in forme and emprynted in this manere as
ye maye here in this booke see Whiche was fynished the
xviij. day of the moneth of Nouembre, & the seuententh
yere of the regne of kynge Edward the . fourth .